The American Missionary

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Working Together

THE "Bees" of the old time when friends and neighbors from far and near gathered for barn raising or corn husking were great occasions. While the fathers and brothers worked, mothers and sisters were busy preparing good things to eat and the event resolved itself into a picnic on a large scale.

Not so long ago farmers lightened their labors by "changing work." Two or more would drop their own task and go and help their neighbors, who in turn, in time of need, would reciprocate. By this means they not only got the work done but developed a spirit of friendship and comradeship in everyone concerned. Too little is heard in these days of such affairs. Through the church, however, the same spirit of friendship and fraternal service finds expression.

A parsonage in a Western state needs shingling. Twenty men led by the president of the state school get together and call into action the skilled and experienced of other days. Under the direction of a competent carpenter the work is completed in a day. A fine job; everyone is proud of his part in the enterprise. The boys help, the mothers and sisters furnish the meals. Everyone has a good time.

A church building in an Oklahoma town is in need of paint. Nothing short of two coats will do. The pastor interests the painters' union; a lumber yard provides the paint; two coats of white spread on by skilled hands leave the church clean and attractive, while carpenters, catching the spirit, attend to needy repairs in their line.

The country is new. People have come from widely separated places in our land, many states are represented, while some have come from across the sea. There is no church, no Sunday School to call the people together week by week. A student arrives for his summer work. He immediately becomes the leader and is surprised to find that others are ready to follow. Before the summer is over he has the beginnings of the machinery of a church. The ladies work together in preparing for a picnic. This is the beginning of a Ladies' Aid Society or Women's Guild. He takes the boys on a camping trip to the lake or the mountains. He has started what will go forward, after he has gone, as a troop of Boy Scouts. He organizes a Sunday School with teachers for old and young. Before he knows it, something permanent has come to pass in the community. The people have taken such lessons in working together that a new chapter has begun for the entire region round. Folks love to work together. They are not slow to give their services for a worthy cause. In this way the church is performing some of its best services everywhere. It is not alone in the preaching of the gospel of brotherhood and goodwill, but also in practicing the brotherly spirit in the group and in a thoroughly neighborly way, that counts. —F. L. M.

Congregational Benevolences for 1922

IN *The Congregationalist* for May 24 will be found as an advertisement tabulated statement showing the membership and benevolence statistics the Congregational churches as of January 1, 1923. Some interesting resu will be suggested if the contributions in the 1919 column are compared w those that are found in the 1922 column.

The states and conferences as a whole have realized in 1922 a gain a little less than seventy-five per cent, as compared with the amount contribut in 1919. Several conferences show a gain of one hundred per cent or mo while in other instances the percentage of gain is considerably below the av age. The total contributed by the churches on the apportionment in 1919 w $1,697,834; in 1922, $2,955,077.

As compared with 1921 the contributions from living donors on the app tionment for 1922 show an increase of $64,183. This increase, however only apparent inasmuch as more than $150,000 is included in the receipts 1922, which, under the method followed up to and including 1921, would have been included in apportionment contributions. On the other hand, i undoubtedly true that many churches carried over from 1920 amounts wh they had collected on the Emergency Fund but which were not remitted to societies until 1921. The aggregate of such contributions was certainly less than the decrease, $89,062, in the apportionment receipts of 1922 as c pared with 1921.

Other Sources of Missionary Income

Contributions on the apportionment, however, by no means indicate total income for our benevolent work. Unfortunately during the year 1 the amounts received from other sources, which are not included in apporti ment receipts, were considerably less than they were for the year 1921. tabulation of receipts from all sources for the missionary societies for the t years is as follows:

	1921	1922
Contributions on the Apportionment	$2,890,894	$2,955,
Special Funds	415,136	142,
Individual Gifts	203,923	71,
Income from Invested Funds	632,544	540,
Legacies	554,468	776,
Matured Conditional Gifts	91,116	66,
Special Designated Gifts	169,053	134,
Totals	$4,957,134	$4,688,
Decrease		$268,

Additional Contributions

Aside from contributions on the apportionment and receipts from various ources, tabulated above, by the missionary societies, the churches are reported o have contributed for the two years as follows:

	1921	1922
rought Forward	$4,957,134	$4,688,207
ilgrim Memorial Fund	857,305	598,582
pecial Congregational Gifts	798,581	784,056
ndenominational Gifts	940,093	874,501
Grand Total	$7,553,113	$6,945,346
Decrease		$607,767

Of the net decrease from all sources for all purposes for the year 1922, 258,723 is accounted for by the lessened contributions to the Pilgrim Memorial und.

Comparative Totals Since 1919

If we go back to 1918 and compare the contributions and receipts from all ources for that year with the total contributions and receipts of subsequent ears, we secure the following results:

1918	1919	1920	1921	1922
$4,587,078	$5,989,010*	$7,769,440	$7,553,113	$6,945,346

It will thus be seen that the high-water mark for the societies and con- ibutions to extra denominational and undenominational objects was reached n the year 1920. There was a perceptible decrease in 1921 and there is a still rther decrease in 1922.

Number of Contributing Churches

One other series of comparisons may properly be noted, namely, the mber of churches participating in the contributions, both those that were ade for all purposes and those that contributed only on the apportionment.

	1918	1919	1920	1921	1922
r All Purposes	5,229	5,177	5,239	5,181	5,156
pportionment Only	4,950	4,962	4,907	4,823	4,950

These figures show that the highest number of churches reported as hav- g made a contribution for all purposes was in the year 1920, whereas the ghest number contributing on the apportionment was in 1919.

Obviously two things should be sought by denominational leaders, both tional and state, on the one hand, and by the churches on the other. First, e increase of the number of churches contributing on the apportionment so at they shall equal the number which contribute for all purposes; and second, rning the extra apportionment contributions so far as possible into contribu- ns on the apportionment. In the instance of the Pilgrim Memorial Fund least this ought to be a possibility and a source of considerable gain to our portionment receipts after the year 1924, when these pledges may be pected to be fully paid.

* In addition to this amount the 1919 Year Book has a column which shows cash receipts of 022,854 by the Pilgrim Memorial Fund **for 1918-1919.**

THE CONGREGATIONAL COMMISSION ON EVANGELISM

Light and Shadow from the Year Book Figures

By FREDERICK L. FAGLEY

THE summary of the statistics of the denominational growth for the ye 1922 has been made public by the office of the National Council and fro it we can draw both sweet and bitter.

The two items which give us the most encouragement are: first, th during 1922 we had the largest net growth in membership in our histor the figures being 19,575; the next best record was the preceding year wh the net growth was 19,046, an average for the two years of this biennium 19,310. These figures compare very favorably with the average for the twen years from 1901 to 1920, which was approximately 9,000 per year. That w have been able for the last two years to more than double our rate of n gain is certainly most encouraging.

The next hopeful feature is that the loss due to "Revision of the Ro has decreased the last two years. We have lowered this item of loss by abo ten thousand per year. Now if this simply means that these names have be carried on the church rolls, with no more effort put forth than in years go by to renew the interest of the people in the process of being lost, then, inde the day of reckoning is but put off and we shall have greater losses than ev But there is every reason to believe that pastors are finding ways of re-inte esting men and women in the work of the church, and are being able to tr out more effectively those removing to other communities and thus keep wit the church many who otherwise would drop from its fellowship.

The first item that should cause us immediate concern is that the nu ber of accessions, both by letter and on confession of faith, dropped fr the high level of the preceding year. During the year 1921 we approach the ten per cent ideal of denominational growth. We ought to be able reach this figure and **keep it!** With the number of unchurched Protesta estimated as 50,000,000; with our free and progressive church life; with t sanity and spirituality of our churches, and with more than 4,000 full-ti ministers and almost 850,000 church members, we ought to be able to rea 80,000 or even 100,000 accessions per year. May our efforts be redoubl and our prayers be united that we shall go forward expecting the blessi of God upon our task and that we shall see ever increasing numbers brou into the worship and service of the church.

The second item which gives us a challenge is that the number of "zer churches (i. e. churches from which there are no reported accessions on co fession of faith), has increased from 2,379 in 1921 to 2,430 in 1922. F the last ten years the number of "zero" churches has been about 40 per ce of our total number of churches.

Some of these "zero" churches are pastorless; some of them are name only, as, for example, where a church is closed but the organization continued to conserve property interests; some of them have been engaged

building projects, and there are other explanations. But the fact remains that there are a large number with the part-time service of a pastor, and still others with the full-time service of a pastor, which for the entire year have not added a man or a woman, or even a child from their own Sunday School to their church roll. Here is a condition which needs our best thought. Many of our pastors and general workers are giving this problem their best consideration. It might be a good thing if we as a denomination would make this subject our major consideration for the next year.

But when all is said and done there is but one effective remedy, and that does not lie in machinery or in promotional programs, but in encouraging fellowship. There is no amount of literature or circular letters that will ever bring about a change here, for such means do not reach these "zero" churches —these churches are sick, and these pastors are discouraged and timid and lonely. Most of the troubles of both pastor and people are imaginary, but what of that! Do not doctors tell us that three-fourths of the people who come to their offices do not have anything really the matter with them except a kink in their mental life? A book, entitled "Outwitting Our Nerves," written by a physician and prescribed by the highest type doctors as a part of regular treatment for many patients, tells what modern medical science has learned of the ways in which a distorted imagination or a colored mental life will cause trouble in the physical being of men and women. Now modern medicine is finding out ways of ministering to these conditions, and it is simply by sympathetic understanding and vigorous encouragement.

Something in like method and spirit must be brought to bear on the problem of the "zero" church. These churches are flesh of our flesh, of our own family of faith, and to them we owe our very best inspiration and support. This is the task that lies nearest to our hand. Until we can lift these churches into a more vigorous life we cannot expect to have a very virile influence in our national life, nor exert in the troubled social and industrial conditions about us the uplifting influence which is our responsibility.

Let us then seek out these sick churches and study each one individually. For some we must find consecrated pastors, for some new pastors may be the need; some need to be closed up and their assets transferred to another church in the community that is better able to go forward, but for the larger number there is hope if our resources are employed to the best advantage.

In Congregationalism there is but one way to accomplish results, and that is by fellowship and persuasion. The best agents for this purpose are the nearby pastors and churches. Here is a place where the Association can function most effectively. Let each Association concern itself with the problem within its own membership. Then let it constitute a group of ministers and laymen to take these "zero" churches under their especial care, visit them, hold conferences with them, help them to get a start again, give them some good preaching of a new order, make them feel that Congregationalism is a mighty fellowship of Christian men and women, and we shall soon see a change in their condition.

Now is the time for the Program Committees of all Fall Associations to set apart a time for the consideration of this item, and to decide what can be done for the churches within their fellowship, and then carry out that program in brotherly spirit and in the fear of the Lord.

"Almighty God, may thy blessing give me strength and peace! May I turn to my work as one who will render account unto his Lord! May I not labour as unto a taskmaster, but as unto my everlasting Friend!"

J. H. Jowett.

THE PASTORS' SECTION

Measuring Membership by Qualitative Standards

By ARTHUR H. BRADFORD, *Providence, R. I.*

"THE whole structure of our social order encouraged the measuremen of everything by quantitative standards."

Most of us will readily acknowledge the truth of this statement, take from one of Dean Inge's Outspoken Essays. It has been customary to mea ure a man's worth by the quantity of his possessions and the strength of church by its numbers. Our first question regarding a church is "How bi is it?" If it is considerably larger than it was twelve months ago we ar quick to assume that it has had a "good year." In like manner the succes of a pastorate is frequently measured by the quantity of names added to th church roll. A minister who presents an annual report is expected to spea in quantitative terms, giving the number of services he has conducted an calls he has made. I once knew a man who went so far as to tell his peopl just how many books he had read, giving the exact number of pages, witho mentioning the character of the volumes.

This habit of measuring things by quantitative standards has much t commend it. It has promoted diligence. Most of us need the incentive whic comes from a desire to "make a good showing." While we may not cove the applause of the thoughtless we do like to have our record of progress s clearly marked by facts and figures that the wayfaring man, though a fo cannot err therein. If he "wants to be shown" that our work is prospero we are proud to give him a report which appeals to his business sense. pastor's pride in the numerical growth of his parish often plays a large pa in making him an efficient worker. Most of us need more of this pride, n less. Probably we ought to be ashamed that our churches are so small, o activities so few and our benevolent offerings so meager. Nevertheless, th habit of measuring work by quantitative standards often leads to disaster. T fact, it represents the most dangerous tendency in modern life; the tendenc to magnify tangible values more than intangible, material above spiritua

How easy it is to mistake bigness for greatness! Such and such churche are great, we say, because they have so many hundreds of members in goo standing. The fact may be that most of them are standing very still indeed The quality of their membership may be as firmly fixed as ancient famil pews. We sometimes treat church members much as a small boy treat the little balls in his game of "Pigs in Clover." He works over them eve so hard until they are "in," where they can be counted; then he disregard them. A minister who measures membership by quantitative standards i likely to do the same. His chief concern is to move people into his churc rather than to keep them moving after he gets them there.

The Boy Scouts have much to teach us in this respect. When a bo qualifies for membership in the troop he becomes a "Tenderfoot" and is s recognized. By dint of hard work and much coaching he rises to the ran of "Second Class Scout," then to "First" and may eventually become a

Eagle Scout." A "growing" troop does not merely add "Tenderfoot Scouts" o its numbers; all its members are steadily rising toward the highest grades f scouting. A good Scoutmaster never thinks of his boys in static terms. He aims to keep them "on the jump" for honors and advancement.

Ministers and churches must do likewise. To be sure, we cannot do it penly. No mechanism of card catalogs or merit badges is required. It is rimarily a matter of the minister's thought regarding his people. He needs o classify them in his own mind according to certain general groupings and nen to keep them all steadily advancing.

I should like to suggest a method of classification. It might be called ne "circular method," for its groupings are in the form of concentric circles. At the outside is the "Fugitive Fringe"; inside that the "Mutable Many"; at he center the "Dependable Few." You will find these three divisions in lmost every church. The "fringe" is just what the name implies: an "orna- nental border." It looks well on paper and figures largely in reports, but is "fugitive," that is, "not fixed," "liable to disappear or fall away." The Mutable Many" are usually more numerous than the "Fringers" and less kely to disappear at the end of a pastorate or when difficulties arise, but ney are "changeable, unstable, inconstant." The "Dependable Few" are the eart of the church. They may or may not be office holders; they are often eserved and never noisy, but they are absolutely reliable. They love the hurch with a deep, abiding devotion. Epictetus says somewhere that "difficul- ies are the things that show what men are"; church difficulties reveal the oblest of qualities among the "Dependable Few."

These three groups exist not only in churches but also in practically very organization. They may be found in the nation, where the "Fugitive 'ringe" contains citizens whose loyalty is uncertain and liable to disappear; he "Mutable Many" are many indeed, easily influenced, changeable and in- onstant. The strength of America is in dependable Americans, compara- ively few in number, but steadfast and reliable in loyalty and good sense. Growth at the fringe is always perilous. Rome grew that way. America has rown that way, too. The future of the country depends upon whether or not s people keep steadily advancing from the rank of "Fugitive Fringers" to- ard that of the "Dependable Few." Americanization means just this.

The Master encouraged the measurement of everything by qualitative tandards. The multitudes sought him and he served them, but their num- ers meant nothing to him. Character was his chief concern. The crowds anished when the Cross appeared. Even the Dependable Few, his closest riends, failed him at the last, yet on their loyalty and faith he founded his 'hurch.

The supreme need in the Church of Christ today is the need of depend- ble friends, not friends of the minister, held in the fringe by their interest n him, liable to fall away when he goes, but friends who will always keep rue because they have felt the magnetic power of the Living Christ in the eart of his Church and are ever being drawn closer to him. Twelve de- endable friends are worth more as builders of the kingdom than a thousand ugitive fringers. A minister who finds a church composed of a few depend- ples and adds to it a big border of mutables and an extensive fringe will oubtless get his reward; it will be measured by quantitative standards. But nly the minister who steadfastly keeps widening the inner circle of the de- endable few until it tends to include the whole of an ever growing fellowship -only such a minister can hope to win the praise of him whose purpose to transform the kingdoms of this world into the kingdoms of our Lord nd of his Christ.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Rev. Lucian J. Marsh, of Aitkin, Minnesota, has been appointed Assista Superintendent for Oklahoma, to take the place of Rev. James F. Walk who recently resigned to accept a similar position in Colorado.

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Secretary Halliday and Director Dana are in the West on a Home Mi sions Council Survey for Idaho and northern California. Dr. Dana expec to remain with the party as they also visit Oregon and Wyoming, Mr. Hallid returning from California early this month.

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Mrs. Pratt is constantly in need of toys, dolls, picture books and pictu cards for the children at Ellis Island. She especially desires to place some gi in the hand of every child that may be deported. Send gifts direct to M Jennie F. Pratt, Missionary Rooms, Ellis Island, New York.

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A much-needed Ford car for the work at Buffalo, South Dakota—Rev. C. Best, pastor—has been secured during the past month, the generous g coming through the Woman's Home Missionary Union of the Middle Atlan Conference. By means of this car, the minister will be able to do the wo of two men, yoking adjacent fields.

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Mount Zion Church, Cleveland, is rejoicing over securing the property the great Jewish Temple, and a drive will be put through in June for fun The building, with a fine pipe organ, would cost at least $250,000 to bu today. It was secured for $100,000. Director H. M. Kingsley has met wi splendid response, both in the church he is serving and also from the Clevela Union and friends in the city.

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Dr. Royce has spent a busy month making surveys at Bridgeport, Co necticut, and Columbus and Hamilton, Ohio. At Columbus he visited all t churches and spoke at a largely attended meeting of the Columbus Chur Extension Society. His recommendations for new work in East Columb and the University section were unanimously approved and committees a pointed to go forward with the work.

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Rev. Harvey L. Rowley has recently returned from Alaska after near two years in Douglas. His work there was greatly appreciated by Superinten ent Baird and others who visited them on the field. The church greatly regrett his leaving, but illness in the family made it necessary for Mrs. Rowley to ta the children back to Seattle where they could receive medical attention. M Rowley expects to pursue his studies next year at Pacific School of Religio in Berkeley. We are sorry to have him leave the service of the Home Mi sionary Society.

The Future of Congregationalism in the Middle West

By Rev. Charles C. Merrill, *Superintendent Congregational Conference of Illinois*

As I understand it, the Middle West, for the present purpose, includes a region on the western side of the Mississippi made up of the Dakotas, Kansas, Nebraska, Minnesota, Iowa and Missouri, and a region on the eastern side of the Mississippi made up of Wisconsin, Illinois, Michigan, Indiana and Ohio. It will, at once, be seen how central this region is in the life of the nation because of its geographic position if for nothing else. In other words, however strong may be the claims to preeminence on the part of either the Atlantic Seaboard or the Pacific Seaboard or the Rocky Mountain region, these parts of the nation in order to get together must pass through the Middle West. It is clear that any denomination which aspires to have a nation-wide influence must reckon very thoroughly with the question of its future in these twelve central states.

In the first place, if he comes from New England, a man at once feels the different position which the denomination holds here compared with what it holds there, by reason of the simple fact that the Congregational churches in every New England State but Rhode Island and Maine are altogether ahead of the other denominations in point of numbers and financial strength. You go into the average New England town and you find that the Congregational church very clearly holds the right of the line. You go into the average mid-western town and the Presbyterian or Methodist church, or the church of some denomination other than Congregational, is pretty sure to hold the right of the line.

I have gathered some statistics with regard to this matter which are suggestive. The Congregational church membership in the six New England states, January 1, 1920, was 291,239. The Congregational church membership in the six mid-western states of Minnesota, Iowa, Wisconsin, Illinois, Michigan and Ohio was 237,405. That is, nearly 54,000 less. You will catch the significance of this when you realize that the population of the six New England states was 7,400,000, whereas the population of the six mid-western states in question was 23,337,000, or three times as many. That is, in the six New England states there was one Congregational church member to every 25.5 people, whereas, in the six mid-western states there was one Congregational church member to every 98.3 people.

It is interesting to compare these figures for 1920 with 1910. In 1910 the proportion for New England was one to twenty-five, while the proportion for the six Middle West states was one to ninety and one-half. In both regions Congregationalism had lost in proportion to population, but the loss in the Middle West was considerably greater—that is, it was one to ninety-eight in 1920 in the Middle West, against one to ninety and one-half in 1910 (a loss of about eight), whereas in New England the loss was only from one to twenty-five and one-half to one to twenty-five. In New England Congregationalism is substantially holding its own in relationship to population. In these six states of the Middle West region it is losing—at least so far as the comparison between 1910 and 1920 is concerned.

In the second place, that thing which we call denominational consciousness is much less in evidence here than in New England. And in view of the isolation of many Congregational churches; in view of the fact

that there are comparatively few native-born Congregationalists, and our churches are composed in very considerable degree of people who have come to us from other denominations; in view of the same fact being true with regard to the ministry, we are obliged to reckon with a regrettably small amount of denominational loyalty and *esprit de corps.*

For example, in not a few of our small churches, and in some of those that ought not to be considered small, when a pastor goes away there always seems to be somewhat of a tendency to raise the question as to whether the church had not better be given up and no effort made to secure another pastor. Unless a state superintendent is thoroughly on his job he is likely to find that a church has about made up its mind to close its doors, if it has not already done so, before he gets a chance to help them secure another pastor.

In the third place, you have certain conditions that obtain in the ministry of this region which cause deep concern. There is a large number of men coming to us from other denominations. A good many have also come to us from other countries, and because of these two facts you have an acute problem of assimilation. That is, you have got to build up a denominational consciousness with many men leading our churches who were not themselves Congregational-born or American-born. I am not saying that the thing cannot be done, but I am saying that this fact presents a very real difficulty; neither am I saying anything against the quality of men who come to us from outside.

Moreover, you have the problem of the short pastorate in a rather more acute form here than in New England. It was bad enough there. I remember saying some years ago to Dr. Emrich, "Don't you find a good many ministers who want to leave?" His answer was: "Do you find any who want to stay?"

I have gathered some statistics on this matter also. They may not be absolutely letter proof but are sufficiently accurate to afford us a basis for judgment. Comparing again the six New England states with the six mid-western states of Minnesota, Iowa, Wisconsin, Illinois, Michigan and Ohio, I find that in the Year Book giving the statistics for 1921 there were listed for the six New England states 1,343 ministers, and for the six mid-western states 1,215 ministers. Of the 1,343 ministers in New England 418, or thirty-one per cent, were entered for the first time opposite their churches—that is they had had a pastorate of hardly over a year. The corresponding number for the mid-western states was 423, or thirty-five per cent. If you go on to the men who have been over two years in their present charges, you find 25[illegible] (twenty-two per cent) for the Middle West against 212 (sixteen per cent) for New England. When you come to three years the figures are 17[illegible] (fourteen per cent) for the Middle West and 174 (thirteen per cent) for New England. When you come to four years the figures are 110 (nine per cent) for the Middle West, 10[illegible] (seven per cent) for New England. When you come to five years the figures are seventy (six per cent) for the Middle West and sixty-four (five per cent) for New England. But it is with regard to a pastorate of over five years that the difference most sharply appears, and this, to my mind is the most important difference. In the six mid-western states there were only 185 (fifteen per cent) men who were recorded as having begun their pastorates in 1916 or before, whereas in the six New England states 37[illegible] (twenty-eight per cent), or twice the percentage, were recorded as having begun their pastorates in 1916 or before.

I am not concerned, however, so much with the difference between New England and the Middle West in this particular matter, for the situa-

tion is so serious in both sections that it is of no importance to discuss in which section it is the more alarming. For instance, to find that a third of the ministers in New England are recorded as having begun their ministry in 1921 or 1922 in the Year Book published in 1921, and to find that less than a third of the ministers in these six Middle Western states were likewise recorded as having begun their ministry in 1921 or 1922 in the same Year Book, seems to show that there is a restlessness among our ministers and our churches which portends ill for our denomination and for the church at large, because I suppose that the situation is substantially the same in other denominations. You cannot have any worth-while church life, you cannot expect the church to do its work in this day and generation, when there is a turnover like this in its leadership.

The fourth point has to do with the sectarianism of this region. My impression is that it is a far stronger factor in church life than in New England. Not only is there a larger number of sects, but the persons belonging to them are far stronger in their opinion that while people who belong to and worship in other churches may by some narrow squeak get into heaven, still they can hardly expect the exalted place there which belongs to those who have been members of the one church which, after all, has God's particular blessing.

My fifth point, although it is not so important as those which precede, is the character of a considerable proportion of our so-called Protestant population. Here you have a very large body of Lutherans, and to all intents and purposes the average Lutheran church, so far as its uniting with other Protestant churches is concerned in practical forms of Christian activity, is pretty much on the same plane with the Roman Catholic church. You go into a New England community, for example, and you find a fairly strong Catholic church, with which in a sense the various Protestant groups must compete. You go into the average mid-western community and you find a Lutheran church, German Luthern, Swedish Lutheran, Norwegian Lutheran, as the case may be, and so far as its cooperating with the other Protestant churches is concerned it might almost as well be a Catholic church. My impression is that in the smaller communities, at least, you are rather more likely to find a Lutheran church than you are to find a Catholic church. This means, of course, that the essentially Protestant task must be performed by a considerably smaller group of people than would be the case if the Lutherans were Protestants in the real sense of the word.

Now, how are we as Congregationalists going to face this situation thus briefly sketched? For one thing, we must face it with courage. One of my favorite illustrations with regard to such a situation as this is from the boys' club that was started in a certain community. They had three cardinal principles expressed in three resolutions.

1. Resolved that the world is upside down.
2. Resolved that the world ought to be right side up.
3. Resolved that we are the ones to put it so.

I am disposed to feel that if we are willing to pay the price in clear thinking, in careful planning, in hard work, and in warm and deep religious life, the Congregational people of the Middle West can do the work that is assigned to us in promoting the Kingdom of God here and in helping the Congregational denomination to do its work throughout the nation. It may be that in this region, at least, we are never likely to become a large denomination. One may also doubt if we will ever become exactly a popular denomination. Nevertheless, I do believe that we can exercise an influence quite out of proportion to our numbers, and that we can do a work which

is sorely needed and which no other denomination can do. However, it seems to me that we must clearly define our task, and we must hold ourselves rigidly to that task. Here are four ideals which I feel we must constantly hold before us:

First, we must distinguish between a denomination and a sect. God help us if, in building up a denominational consciousness, we teach our people to be sectarian. I would have every Congregational minister and every Congregational church member a Christian before he is a Congregationalist, and if at any time or under any circumstances "Congregationalism" has to be sacrificed for Christianity, let the sacrifice be instantly and gladly made. Indeed, as I understand it, Congregationalism ceases to be Congregationalism when it does not seek to promote the interests of the Kingdom of God first, last, and all the time.

In the second place, we must be liberal, but at the same time we must be warmly and deeply religious. Liberalism in and of itself will not enable us to hold our place, at least here in the Middle West, nor do I believe it will in New England. The thing has been tried out in New England by the Unitarians. They have been liberal to their hearts' content, and the result is that the average Unitarian church in New England is quite ineffective in meeting the real religious needs of the people of its community.

Let me, therefore, repeat that we Congregationalists can expect no real future in the Middle West unless we couple our more liberal point of view with a warm and deep insistence upon the essential evangelical truths. It is not wholly an advantage to us that ours is usually the most liberal church in a community and is understood to be such. In New England that position is taken by a Unitarian or Universalist church. People who want to have as little religion as they can, and get by, are apt to affiliate with us here, whereas they affiliate with a Unitarian or Universalist church in New England. It is a questionable acquisition. Such people, doubtless have their place in society, and maybe they have their place in the support of the church, but it is surely not wholly an advantage to have too many of them in your constituency, and a church which has quite a number of them will find it difficult to deal effectively with the real religious situation in a community.

In the third place, we must have genuinely efficient cooperation among the churches and a vitally strong denominational life, and at the same time we must remain true to the historic principles of the independence of the local church. We must demonstrate that Congregationalism is not bound together, as is so often sneeringly said, "like a rope of sand." Instead we must show that the strength of Congregationalism is like the strength of an American military unit. Such a unit is said to be the strongest of any in the world and the reason is that it is composed of independent American citizens who, when they join themselves into a body and yield to effective leadership, are simply invincible as a fighting force.

Our independence ought to be a source of strength rather than a source of weakness. The Congregational church, because it is independent with regard to local affairs, ought to be a church that has more power of self-initiative than the local church of any other denomination, and therefore there ought to be more vigor and more self-initiative in the denomination as a whole. This, I am persuaded, can be done if we do not make a fetish of local church autonomy, and if we recognize that at times this is to be yielded in response to the larger claims of the whole body of churches.

We ought to raise up the finest body of leaders of any denomination. A Congregational Secretary or Superintendent, simply because he has only

the authority of the worth of the thing that he is trying to do, and because he has no right to coerce anybody except by the power of sound reason, ought to be the superior of men who have a right to dictate or to whom sacramentarian authority is given. I think it is up to the Congregational denomination to show how the coming United Protestant church ought to be governed. As I see it, that coming United Protestant church will not have the somewhat autocratic and oligarchic characteristics of Episcopalianism, Methodism, Presbyterianism, or some of the anarchic tendencies here and there seen in present-day Congregationalism. Rather there will be the interplay of efficient cooperation and of local church independence, such as may be found in present-day Congregationalism at its best.

In the fourth place, we must develop a kind of worship which is rich and warm as well as dignified and free from crudeness and slovenliness. The Episcopal church has contributed and undoubtedly will contribute a vast deal to the Church Universal through the character of its worship and through the character of its church architecture. It is never cheap or tawdry. It seldom offends good taste. On the other hand, there are sectarian tendencies and formalistic tendencies in it that seem well-nigh ineradicable. I think the worship that you find in many Baptist, Methodist and Congregational churches leaves very much to be desired because of its bareness, because of its lack of form, because, sometimes, of its sheer crudity, because of the hymns which are sung, because of the carelessness of the public prayers, as well as because of the failure of the sermon to meet the intellectual needs as well as the religious needs of the congregation.

I have thus very hastily sketched what seem to me the fundamental points in the work which the Congregational churches are called upon to do here in the Middle West and, indeed, throughout the country. I believe that we ought to face frankly the fact that the Congregational polity is not necessarily the ultimate polity and that we are not, for a moment, proposing a brand of church unity which means that all the other denominations must come over to us. The United Church that is coming will probably not be exactly like any denomination that now exists. It is, as I see it, the function of every body of Christians now to regard itself as temporary, and as some day to be called upon to yield its life into the larger life of the United Church. I hope that it will be the distinction of Congregationalism to be a splendid exponent of this point of view and thereby to have an indispensable share in forwarding the time when the Protestants at least shall not only talk about being one but shall actually be one in the essentials of a United Christian Church in America.

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A Forward Look that is Full of Promise

By Rev. John Hayes Barnett, *Iron River, Wisconsin*

THIS recital is one of ideals and of great opportunities for translating them into futures for boys and girls. It is not, primarily, a record of past achievements, for we have been on the field for only four months. The forward look, however, is full of promise.

This district has two regular preaching points—Iron River and Brule. On Sunday morning the pastor holds morning service and attends the Church School at Iron River, and in the evening there is a preaching service and Christian Endeavor at Brule, eight miles away. The Christian Endeavor Society is really a combination of Juniors and Intermediates,

and they are the livest bunch the writer has met in years.

Iron River, formerly a typical lumbering center, is about twelve years out of the woods and has a population of one thousand. It is the center of a growing dairy community. The farmers have come from the warmer and more fully developed sections of the country and find it necessary to change their methods and adapt themselves to the new conditions. This means a hard struggle, and very little money at the start.

UNION CONGREGATIONAL CHURCH, IRON RIVER, WISCONSIN

Brule has a population of about two hundred and fifty, with conditions very similar to those that exist at Iron River. The pastor travels to this point via the Northern Pacific during the winter months. However, as soon as the roads are open to traffic, the irrepressible "Lizzie" will be called into service for this purpose and will also serve as a means of enlarging the parish to include other points twenty and thirty miles away. In fact, the size of the parish will be limited only by the available time and strength of the missionary.

There has been a steady and substantial growth in interest in the work at Brule. The first sermon, carefully prepared for an audience of adults, has never been delivered. Imagine the preacher's dismay, upon entering the pulpit, to find a congregation of children under fifteen, augmented by three or four adults. That sermon had to be forgotten and a new one lined up in a hurry, and the "barrel" was eight miles away. But things have changed in Brule. The attendance has grown and the adults are well represented.

Iron River, too, while presenting quite a problem, is full of promise. Tangible evidences of results are not wanting. The religious education work is being placed on a solid basis under the supervision of a Religious Education Committee, of which the Superintendent of Public Schools is chairman. Then the pastor has had the experience of seeing a "Teachers' Round Table" develop. Early in March one of the teachers came to him with her problem. The following week she brought two other teachers and in a short time the attendance at the "Round Table" discussions had increased to six.

But about ideals and the opportunities of translating them into futures for boys and girls. The plans are large because the needs are large, and building for the Kingdom should be carried on with a sense of the bigness of the objective. There is a lack of adequate equipment at present, and with the scarcity of money in this newly settled country this is a problem. The building is inadequate, even for the needs of the Church School. With an attendance ranging from a hundred to a hundred and twenty, and many more that could be brought

in if there was room for them, the building is crowded. For a time this situation will be partially relieved by opening the manse for one of the classes.

The program includes week-day activities for boys and girls. This will be a modified, or shall we say enlarged, form of Daily Vacation Bible School. For the boys it will be in form of an organization worked out by the missionary in another parish. The organization is called "The Order of American Temple Builders." He was, for four years, substitute manual training teacher in the Denmark, Iowa, Academy High School. The work, in addition to craft activities, will include Bible memory work; training in mutual helpfulness; parliamentary practices; and the duties of citizenship. It would need much more space than has been assigned to this article to give the plan in full, but the seven main principles of the organization are as follows:

1. A Temple Builder hews to line. No one can develop sturdy manhood without ridding himself of all that hinders.

2. A Temple Builder builds on solid foundations. No character can stand the test of life unless it is built on a sound and clean idea of life.

3. A Temple Builder uses the best materials. Not only must the foundations be solid, but those things which go to make up the sum of his character must be without flaw.

4. A Temple Builder is true to the building plans. No character can stand final inspection unless built of a life that follows God's laws.

5. A Temple Builder is true to his fellow workmen. The true interest of one is the interest of all. That which brings harm to one brings harm to all.

6. A Temple Builder reverences God and His institutions. The noblest characters are those developed in a reverence for God and the institution he has given us.

7. A Temple Builder is loyal to his country. This means obedience to the laws, a conscientious use of the ballot, and a whole-hearted adherence to the duties of citizenship.

The mistress of the manse will take her place as a leader for the work for girls. The plan to be worked out will follow along the same line as that for the boys. Handwork, such as sewing, basket-weaving, and the making of paper flowers. The spiritual and social sides will have their proper places in this training.

It is our objective to make the church the greatest force in the community life, the center from which

CONGREGATIONAL CHURCH, BRULE, WISCONSIN

shall go forth spiritual and educational influences that shall be far-reaching. In our men's organizations we hope to work out a plan for making our influence felt in the social and economic life of the surrounding territory.

The opportunities here in the Northland are great. We are twenty-eight miles out of Ashland, on the Northern Pacific Railroad, and that city is the nearest point East having English-speaking Protestant churches. To the North, Port Wing, on Lake Superior, eighteen miles away, is the

nearest point having a Protestant church, and to the South, Drummond, twenty-two miles away, is our nearest neighbor, while on the West the nearest Protestant church is eighteen miles distant.

For a year now the Congregational church in Iron River has had the field to itself. At Brule, also, ours is the only church. A great deal of this territory is still unsettled, but it is filling up. Our work must look definitely to the future. Strong foundations must be laid. Today is the time for investment and sowing. God's tomorrow is the time for reaping and declaring dividends. Our strengthening thought is that "one soweth and another reapeth, but it is God that giveth the increase."

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"My Work"—Kingdom Building in Vermont

By Rev. George B. Marsh, *Guildhall, Vermont*

"My work" might bear various interpretations. Secretary Merrill, of the Vermont Society, described it as "building a church"; according to the townspeople it might be "earning his salary." I, of course, prefer the first. To build is a live phrase that appeals.

To build our church did not mean to erect a house of worship. When I took up the work I found two buildings—Methodist and Congregational; also remnants, or beginnings, of organizations, according to one's optimism, fifteen Congregational members and six Methodists.

Now Guildhall is a county seat, but in spite of this fact it is a village of just twenty houses. The parish crosses the Connecticut River and includes slices of Northumberland, New Hampshire; in fact, it includes parts of three towns in two states. It sounds large, and it is—when one is making calls on foot and the snow is three feet deep. Numerically, however, the five-mile radius yields an even one hundred families. Obviously, two churches are one too many.

Yet these one hundred families are ninety-nine per cent Yankee and ninety-seven per cent Protestant. There are also many fine children to be considered. On the whole, it is a fairly prosperous community.

To the writer, denominationalism is anathema, especially in a small town. But a union church is an orphan. We are building along Congregational lines, for the Vermont Society is our mainstay, but our aim is one church of Christ for the entire community.

Let us begin in topsy-turvy fashion by putting on a roof. Most church roofs are too small. Ours must be eight miles long by five broad. Church walls are a necessity on a thirty-below zero Sunday morning, but church walls are too exclusive. The church of our air-castle architecture will be open to the four winds of heaven and warm in brotherly affection.

At first the roof was extended over the tiny tots through the cradle roll. A busy mother took charge and now she mothers thirty-five. The educational value of a cradle roll certificate may seem slight, but we love the babies and the cradle roll is evidence of it. Moreover, mothers with small children can seldom attend church. They reciprocate our interest. Two families, ten miles distant, have requested membership in the cradle roll and home departments.

Then, we found that the roof over the heads of the older children needed patching. When I began my work there were fifty enrolled in the Sunday School. Practically every one of them lived within walking distance, but there were others farther away. We carried Sunday School to them through the home department. A sur-

prisingly large number study every lesson.

Another feature of our roof extension is the week-night schoolhouse meeting. The first was held on Guildhall Hill, four miles away. It is a hill that puts to test the pastor's Ford, and the road, especially in the wet season, is noted more for depth than breadth, and is warranted to tame any

speed maniac. Only one family from that section had attended church, but twenty came to the meeting. One woman inquired "Why not come to our school district?" "More families live there." And the following week a meeting was held at Fellow's District. After several months of occasional meetings, Mrs. F. said to me, "Some of us are thinking about our children. We cannot get to church very often. There are children here who have never been to church. What would you think of starting a Sunday School?" That Sunday School has met summer and winter for eighteen months. The last report is, "We are averaging twenty-five now. The older boys and young men have formed a class and the attendance is excellent."

Social contacts are part of a healthy community life. A Methodist Ladies' Aid and a Congregational Ladies' Aid had died some years before. The memory of their sad end challenged caution. But finally the ladies were called together to contemplate either a resurrection or a new birth. The result is the Community Club. For eighteen months they have met every two weeks, have given numerous dinners to themselves, their husbands, to neighboring organizations, to a Sunday School convention, even to a county political rally. The fame of their cooking has become state-wide. Last summer they staged a successful church fair, including two pageants.

Under the stimulus of the Community Club the men organized. Imagine, if you can, a congenial group, seated indiscriminately on chairs and tables, discussing finance, how to transform a twenty-dollar deficiency into a surplus sufficient for a fire apparatus. Subjects, ranging from "Tractors" to the "Ruhr Occupation," have been debated. Readings have been given, and the members have wound up by eating doughnuts and home-grown maple syrup.

Boys from eight to fourteen are my hobby. I made their acquaintance two years ago by means of a pair of skis. The boys led me out to the steepest hill. My turn came. By sheer luck, with much swinging of arms and lunging for balance, the descent was made successfully once and twice. The third time the skis developed an erratic individuality and I discovered myself a moment later

with my head in the snow and my feet in the air. The boys had a hearty laugh at the expense of the minister.

Out of this skiing trip grew a boys' club, self-styled "The Willing Workers." The boys have been on hikes and fishing trips, played baseball and volley ball, and they are ready to make the most of both winter and summer. The climax of the summer season is the camping trip. The event last year

MAIN STREET, NORTHUMBERLAND, IN FLOOD TIME

was the catching of an eel by one of the smallest boys. It nearly knocked him over in his anxious fling shoreward. Half a day was spent in catching, dressing, eating and discussing that eel. We slept sometimes—after the first night. Most appreciated by the leader was the motion by an older boy that Mr. Marsh say a prayer with them at bed time. The best attended meeting of the club is on Sunday at Sunday School. If there were no other reason, this makes the "Willing Worker" count in church building.

The minister's wife might tell of her girls of the 'teen age. She succeeded where her husband failed. They have a secret name, the initials of which are K. S. S. No one has been able to guess what they stand for. They are a strong group in the Sunday School, have given various entertainments and socials and take turns telling the monthly missionary story.

Our church roof also requires supporting pillars in the way of physical equipment, finance, workers and organization. The equipment consists only of the church auditorium and parsonage. A comparatively sh time ago the church was gloomy a ill-lighted at night. Smoke from t old box stove had settled over wa and ceilings. We have redecora and installed electric lights. N hymn books have been presented the Community Club. The old b stove, however, is still with us.

The community and church a greatly indebted to Colonel E. C. Be ton, of Boston. He has shown gr interest in this, his boyhood and su mer home. Three years ago the pa sonage was the dingiest, dirty bro in color and without modern co veniences. Now, in white and gre it lends pleasing harmony to its su roundings. This is due to Colo Benton. Best of all, in 1921, he co pleted a community house, the "Gu Hall," with auditorium, dining roo and kitchen. It preserves old lan marks. The twenty-inch planks of former bank building are built into walls. This is available for any co munity purpose at a nominal fee, a makes quite complete our commun equipment.

Finances are gaining. There w

raised locally $650, $750 and $1,100 n three successive years. The State Secretary has said of our missionary budget, "Anything you raise is pure gain."

Building an organization has proved slow work. Men of the community readily filled the ranks of the Ecclesiastical Society to care for the finances. Church membership has come more slowly. A series of meetings lasting one week was held in May, 1922, under the leadership of Rev. Clement G. Clarke, of Springfield, Vermont. Church membership was the goal; modern evangelism the method. The attendance was good; the spirit excellent. Eight came into the church. We had hoped for twenty, but others have been received into membership since until nineteen of the twenty have been secured.

In one sense attendance counts more than membership in church construction. Last summer we averaged sixty-five present each morning during six months. That seems small, but it is more than twice our membership. We make the most of special days and occasionally have monthly calendars printed. Instrumental music and a young people's choir have been used on occasion to build up the evening service.

Our Sunday School attendance for a year averaged nearly eighty per cent of the enrollment. Colonel Benton started the Ladd Bible Contest, giving an award of a Bible to each pupil who was constant in attendance for a year. Sickness and attendance at other schools were the only excuses allowed. We were lenient to the extent of one absence in three special cases. Not even our blizzards could keep the children home. Five of them walked three miles on a day that few men would have ventured out without a horse. Twenty-seven won Bibles, five belonging to the Fellow's District School.

In our reverse fashion we have come to the foundation. The carpenter finds one ready laid; the church builder has the more difficult task of constructing superstructure and foundation together. Of this foundation Christ is the cornerstone. With sympathy and forbearance, with integrity and the spirit of service wrought into the lives of the people, the church is founded on a rock that cannot be shaken. Without this hidden foundation any structure will crumble as a house of cards.

How effective is a sermon? Two hundred and fifty of them have filtered into or towards the consciousness of thirty to seventy people. The pastor has selected vital themes, has reiterated almost perilously, has illustrated and dilated. He has tried to put himself into his cause. But how far can words reshape human thinking and habit? How much power has a few minutes of worship over a week of living? Can friendliness and an imperfect example really carry into the lives of others? It must, or his work is in vain.

"My work" and I! Neither is finished in any sense of the word. What has been gained is not due to my work but to that of the people of the community. What will accrue depends on them. Without their response any leadership is vain; with it almost anything is possible.

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The Church with a Future

By Rev. Harold Cooper, *Columbus, Ohio*

PUT a modern church building in a growing neighborhood of homes. Add to the church building a good gymnasium and fill it with young people and the result is that you have a church with a future. You can name it Mayflower Church, of Columbus, Ohio, if you so desire. It would be just as true of Plymouth Church in Timbuctoo.

MAYFLOWER CONGREGATIONAL CHURCH BASKET BALL TEAM, 1923

But the human interest element is lacking in the above statement. The forty-five men who started this church were either men of faith or men of folly, according to the viewpoint. Of course, the wiseacres advised against such a task. Think of forty-five people, none of them rich, building a church costing $37,500 and dedicating it with a debt of over $26,000. It did seem foolish seven years ago. Father Time has shown, however, that in this case it was faith plus foresight. Had these "adventurers of faith" waited a year the church would have cost nearly double $37,500. Now the people are planning to burn the mortgage, provided they can sell $15,000 worth of stock in a local company, bearing eight per cent, which has recently been bequeathed to them.

A building is not a church. Mayflower Church has grown from the forty-five who changed the location to a present membership of three hundred and a Sunday School of nearly that number. It is not now call "The Church with a Big Debt." T title has been changed to "The Chur with a Future." It might just well be called the church with a seve day program, for each day of the wee finds some department actively e gaged in serving the community.

Read into the above the usual nu ber of dark days and discouragement Do not forget that the membership made up of folks that live like yo and me, and that human nature about the same in Columbus as most cities.

We must mention the buildi again, because there is a story— human interest story—which soun like one from the plains of Araby. happened that a couple had grown o together in the location to which t church was moved. Toiling early a late they had accumulated a small fo tune. When the husband died, t widow turned to the church for f lowship and comfort. It might ha

been called a conversion, for prior to this time the church had not played a large part in her life. Finally she became interested in travel and came to the pastor to consult him about a trip to Palestine. The steamer ticket was secured and in preparation for the journey she made her last will and testament. She was taken ill, however, and died the very day she was to have sailed for the Holy Land. When her will was read, it was found that she had bequeathed the sum of fourteen thousand dollars to Mayflower Church to cover the balance of the debt on the building. It will take some time to liquidate the estate and dispose of certain stocks, but when that is done there will be a day of great rejoicing when the mortgage is burned. When that is done the trustees contemplate building a parsonage.

What part has The Congregational Home Missionary Society and The Church Building Society played in the organization and success of this work? Why, they are our father and mother! They fed us when we were young and now that we are looking forward to supporting ourselves we shall have to invite them to our "coming-of-age" celebration. When "Mother Home Missionary Society" arrives, we shall dress her up in "best bib and tucker" and seat her on the chair of honor. The members of the church will parade to music furnished by the Sunday School orchestra and the Boy Scouts will carry the big flag. We expect that "Father Church Building Society" will need a big handkerchief with which to wipe his eyes. "Bless my soul," he will say, "is this the struggling church which we planted only seven years ago?" Mayflower Church will then show what it is doing to serve this growing community.

A little detail as to departmental work will not be amiss. Of course, there are hundreds of churches with similar and better programs. We, too, would have better community service if we had a secretary and director of religious education and a full-time sexton. We dream of these blessings or encumbrances—call them what you will. Just now our resources compel us to limit our helpers to the minister and a sexton who is paid for half-time work. With the exception of those in the choir these are the only paid workers.

There are many advantages as well as a few disadvantages in having voluntary workers. The membership apparently feels responsibility for the work more than that of neighboring churches who have a complete staff. These congregations are tempted to lean on the staff and that is a sign of old age.

Now for our departments. There are the usual church services and Sunday School. We maintain a well-attended evening service. That is a little unusual in this city, and as yet we have not had to use movies. We have the Brotherhood, the Ladies' Guild, the Hildegardes, the Polyannas, Boy Scouts and Girl Scouts.

All this leads up to the introduction of the Mayflower basketball team. That team is our joy and pride. In it there is Bob Hyatt, who is small enough to get between the legs of the opposing team and put the ball in the basket while they are wondering where he has gone. Then there is Carter Hoffman, who at first seems meek to his opponents, but they change their minds after the game begins. He is president of the Christian Endeavor.

Let us return to the original proposition. Here is a growing neighborhood into which forty-five people ventured, on the advice of Dr. Washington Gladden. They ventured. Some said it was folly; only a few said it was faith. A modern plant has been erected. At first people were afraid because of the heavy debt, but now the mortgage burning is in sight, and because of the faith of the forty-five Mayflower Church of Columbus has become "The Church with a Big Future."

The Burly Negro

By E. E. Adams, *General Superintendent*

"IT is of interest to note the *New York Evening Post* has forbidden its reporters making use of the phrase 'burly negro'."

The superintendent came across the above quotation in a newspaper a few days ago, and it brought to his mind one of the so-called problems that face the executive force of an institution like ours. It is a problem both for the white and black, and I write this letter fully conscious of the fact that on my mailing list are both white and black people.

It is really nothing more than one of the common problems that have always faced the people of the United States, for we are made up of different elements, and the last ones in have always been called the "immigrants," and there has always been the "immigrant problem." The Pilgrim Fathers were a problem to the red-skinned Indian, and the red-skinned Indians were certainly a problem to the Pilgrim Fathers; and I can imagine in that day the real Indian cast fear and resentment into the heart of every Pilgrim home.

And some of the older of us can remember when the German was the immigrant, and the word "Dutch" meant a fellow who was going to take away our jobs and spoil everything we had built up for ourselves. Then came the Irishman, and when I was a young man I was interested in a mission right on the edge of what we called "Irish Town," and one section of that was termed the "Bloody Triangle," and even the policemen were afraid to go through that district alone. I myself tied up a policeman's hand one night, who had been cut by a thrown brick as he went along his beat. I asked him why he did not chase the fellow down the alley, and he looked at me with pity on account of my ignorance, and told me it would be more than his life was worth to go down an alley among those "damned Irishmen."

Then the Italians began to come in, and they were going to take the Irishman's job on the railroad, and everybody felt if the "Dago" was allowed to come, there would be nothing left for the Irish but to starve to death. This was not confined altogether to the laboring classes, for the Jews began to come in, and we nicknamed them the "Sheeny." Bankers and merchants looked on them with horror. They were refused admittance to hotels, were segregated into the worst parts of the city and treated as though they were part of some terrible scourge or pestilence.

And right close to home came the man from Central Europe, and no matter where he came from or what his nationality was, he was termed a "Polak." I can well remember in this institution when the Polaks were allowed to work around the yard, but if one of them was allowed to come into the shop even to sweep the floor, every man in the place would have quit. Yet the sons of some of these very men will receive this letter because they are executives in this institution, and in a good many cases stockholders in it.

For a long time we have been thinking the doorway to our country was at Ellis Island; at least that was the front door where we received most of our visitors, and those who were intending to become permanent residents of our country. The majority of everything that happens in connection with our country, such as manufacturing and similar productive work, is carried on within the boundaries of the Atlantic Ocean, the Mississippi River, the Great Lakes and the Ohio River. It is very fitting, therefore, that the front door should be at New York City.

The heads of the family decided a

hile ago we ought to close the front oor and slow up a little, but they orgot the people of the United States ave been raised on speed so long it pretty hard to slow them up, specially in that particularly hustling istrict. So when they closed the ront door we naturally took a look ut the back door, and invited the eople in from that section. And the eople who were most anxious to ome and most enthusiastic over bet-ering their conditions, were the Negroes.

They, during the last few years ave become the last ones in, or in ther words the "immigrants," and ust as we had to coin a word to rep-esent all the others, we have adopted hat word "Nigger." If you want to now about what their feelings are nd the difficulties they are going up gainst, all that is necessary for some f us to do is to have a talk with our athers. My own father and mother ere immigrants from England, and here are not many of us who are nore than one generation removed rom the "immigrant"; and most of s, if we are honest, can remember nings our very near relatives have old us about their struggle when they ere misunderstood and looked down pon.

The Negro, however, is a newcomer nly to this district, as he has been in he United States for a long time; in act, according to the records, the first f them landed a year before the ilgrim fathers. In August, 1619, a utch man-of-war came in and sold he first Negroes, and some of their resent difficulty arises from the fact hat at first they were sold as slaves. here is a book in the Public Library alled "The Soul of the Immigrant," nd if you will read it you will see here the story of the Italian man who typical of thousands of others who ave come, and while he came of his wn free will, his first experience was really that of slavery in the lumber camps of the Maine woods. You can easily find white people in the United States who have been slaves fully as much as the Negro.

A good many of our ideas about the Negro come from stories that were written and told before the war. Since then illiteracy has been gradually brought down and in 1910 stood at thirty per cent. At the present time only about seventy-five per cent can read and write. No other race ever rose from illiteracy as fast as the colored people of the southern states. We, in our institution, are destined to have a great deal to do in the next few years with the colored man. Thirty-two years ago, when the superintendent came to this company, the "foreigner" was allowed to do anything but laboring work in the mill-yard. When the war broke out, eighty per cent of our employees were foreign-born. The "Dago" replaced the Irishman entirely as the laborer on the railroad, but I know of no case of Irishmen starving to death on that account. In most cases they became the supervising heads, and even owners of the railroad, and they would never have gotten there if they had succeeded in keeping the Dagoes out so they could stick to their jobs of laboring. If there had been a good union or organization of stablemen and coach drivers, we would have had an awfully hard time putting through the railroads; but most of these old folks of the stage coach days became rich on account of the railroads going through their districts.

The foreigner in many cases has become our best and most influential citizen, and yet I know of no man who has suffered on account of it. I know of thousands who have benefitted by it. There is no doubt but that history is going to repeat itself, and it is well for us to look at history and be benefited by it.

In the South Central District forty-seven churches and preaching stations ere reported for the last fiscal year, with forty-five connected Sunday Schools.

THE C. H. M. S. TREASURY

CHARLES H. BAKER, Treasurer

MONTHLY COMPARATIVE STATEMENT

May, 1923	This Year	Last Year	Increase	Decrease
Contributions	$13,548.14	$11,794.05	$1,754.09	.....
From State Societies	5,565.37	3,557.09	2,008.28	.....
Total	19,113.51	15,351.14	3,762.37	.....
Paid State Societies	2,749.27	2,451.70	297.57	.....
Net Available for National Work	16,364.24	12,899.44	3,464.80	.....
Legacies and Matured Conditional Gifts	$13,733.82	$18,895.14	.....	5,161.32

Two Months from April 1, 1923	This Year	Last Year	Increase	Decrease
Contributions	$26,123.32	$30,491.86	.....	$4,368.54
From State Societies	7,013.89	8,160.74	.....	1,146.85
Total	33,137.21	38,652.60	.....	5,515.39
Paid State Societies	5,989.48	6,177.74	.....	188.26
Net Available for National Work	27,147.73	32,474.86	.....	5,327.13
Legacies and Matured Conditional Gifts	$17,078.29	$30,547.86	.....	$13,469.57

THE Executive Committee has had before it for several months a propo tion to wipe the slate clean of debt by transferring the amount necessa from a legacy which was given with the expressed hope that it could be k as an endowment, but with the full and explicit further statement that might be used to supplement income if a sufficient emergency should arise the judgment of the responsible directors of the organization. Action on t has been delayed in the hope that the drastic cutting of the work, with recog tion by the churches of the need, and of the false economy of holding growing program within the limits of its compulsory restrictions, would bri the removal of the load, but the returns of the first quarter of the calend year completed before the meeting on May 14 gave no foundation for su a hope. It was therefore voted to make the transfer as above outlined, a our statement for the closing of the fiscal year, March 31, shows according We exceedingly regret the loss of income from investment involved, for eve dollar counts when we are working on such close margin. We want o constituency, however, to appreciate the fact that no appeal for a debt wi come from the C. H. M. S. so long as it can reasonably be avoided. It our earnest desire that expenditures shall be kept within assured income s as to avoid further debt or additional reduction of funds. But how far sha retrenchment go? Brethren, we have been forced, against our will, to cu our work below the margin of spiritual safety, and now to sacrifice what w had hoped was security for a time of need. Pray for us and help us!

C. H. B.

The Congregational Home Missionary Society has three main sources of income. Legacies furni approximately thirty-two per cent. Income from investments amounts to thirteen per cent. Contrib tions from churches, societies and individuals afford substantially fifty-five per cent. For all but eighte states the treasurer of The Congregational Home Missionary Society receives and expends these co tributions. In those eighteen states, affiliated organizations administer home missionary work in co operation with The Congregational Home Missionary Society. Each of these organizations forwards percentage of its undesignated receipts to the national treasury. To each of these the nation treasury forwards a percentage of undesignated contributions from each state respectively. T percentages to The Congregational Home Missionary Society in the various states are as follow

California (North), 2; California (South), 5; Connecticut, 50; Illinois, 25; Iowa, 30; Kansas, Maine, 5; Massachusetts, 35; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 10; New Hampshi 50; New York, 15; Ohio, 13; Rhode Island, 20; Vermont, 25; Washington, 3; Wisconsin, 10.

THE AMERICAN MISSIONARY ASSOCIATION

The Missionary Herald for June is the last and best word in missionary magazines. Secretary and Editor Bell has shown the Christian world that missionary tidings can be made interesting as well as inspiring. The make-up of the *Herald* is superb, both in illustration and letter-press. From first to last, its pages are worthy of the world-wide work which they present; especially is a word in season—signed by the Editor—on the last page, in its urgent truth and emphasis. We wish that every pastor in the land might read and ponder this stirring appeal with its truth and implications.

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AMERICAN IDEALS

Wherever and by whomsoever made, appeals to racial and religious prejudices and hatreds in defense of vested interests merit the condemnation of all honest and righteous men. When made in a country which, like the United States, possesses millions of peoples of many diverse lands and races not yet welded into national homogeneity, who must live and work together, such accusations become the most dangerous form of treason. Whoever propagates in this country antagonism to any race or creed represented in our citizenship, whether it be against Jews, Poles, Germans, Irish, English, or Negroes; or against Judaism, Catholicism, or Protestantism, assails the very foundation of our most cherished and characteristic American institutions.—*John Spargo.*

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ONE THOUSAND SUCCESSFUL MEN

I have on my desk a list of one thousand successful men of this nation. By "successful" I do not mean mere money-makers, but men who have given us new conceptions of steam, electricity, construction work, education, art, etc. These are the men who influence our moral as well as physical lives. They construct for better things.

How these men started in work is interesting. Their first foothold in work is a fine study.

Three hundred started as farmers' sons.
Two hundred started as messenger boys.
Two hundred were newsboys.
One hundred were printers' apprentices.
One hundred were apprenticed in manufactories.
Fifty began at the bottom of railway work.
Fifty—only fifty—had wealthy parents to give them a start.

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EDUCATION THE CURE FOR PREJUDICE

At the Southern Conference on Illiteracy recently held in Hot Springs, Arkansas, it was brought out that colored people are more eager for education than are certain classes of whites, and that race troubles come largely from the illiterates among the latter. "When all our citizens are educated," said one of the speakers, "our emancipation from race hatreds will begin."

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"As a Southern man I believe the highest contribution the South can make to civilization today is for the white and black races to solve amicably the difficulties of their relations."—*Rabbi Marx, Atlanta, Georgia.*

Growing Public Opinion in the South

THE superior white people of the South—women as well as men—are creating a public opinion in respect to race relationships and duties that greatly heartens the A. M. A. in its ministries. There are no better people anywhere than the generous souls in the South who are demonstrating their Christianity in their relationships with the colored people. They are not responsible for the fact that two races are side by side, with questions on each side that are very difficult to adjust wisely and justly. They have inherited their difficult questions. That for which we have pleaded for half a century—perhaps sometimes not sufficiently mindful of all the difficulties in the way of Christian attitudes and feeling for which we have firmly stood—is now coming to be the accepted faith and practice among the wiser and less prejudiced white people of the South. It gives us joy to hail a regime of good will and mutual helpfulness and to record the evidences of it in our pages from time to time. The path of righteousness is the path of peace, and this is the blessing of God upon the true friends of the South in the South.

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Ultima Veritas

By WASHINGTON GLADDEN

In the bitter waves of woe,
  Beaten and tossed about;
By the sullen winds that blow
  From the desolate shores of doubt,—
While the anchors that faith had cast
  Are dragging in the gale,
I am quietly holding fast
  To the things that cannot fail:

I know that right is right;
  That it is not good to lie;
That love is better than spite,
  And a neighbor than a spy:
I know that passion needs
  The leash of a sober mind;
I know that generous deeds
  Some sure reward will find;

That the rulers must obey;
  That the givers shall increase;
That Duty lights the way
  For the beautiful feet of Peace;—
In the darkest night of the year,
  When the stars have all gone out,
That courage is better than fear,
  That faith is truer than doubt;

And fierce though the fiends may fight,
  And long though the angels hide,
I know that Truth and Right
  Have the universe on their side;
And that somewhere, beyond the stars,
  Is a love that is better than fate;
When the night unlocks her bars,
  I shall see Him, and I will wait.

Is the United States a Christian Nation?

By Fred B. Smith

I HAVE just been looking over a map of the world which indicates, by varying colors, the extent of the different religions and where they are to be found. It is interesting to observe that the United States is presented in a solid bloc as "Christian." No other color appears. Some other countries have two and three colors suggesting a division in their religious beliefs, but the United States is all under one color, which would seem to convey the idea that this nation is all Christian without dissent. It is not easy to restrain the query about the degree in which this is true or false, and also as to what impression must be made upon other parts of the world by this classification.

If, as illustration, some educated man in the Orient should have this map, and no other information, and then read the Sermon on the Mount as the basis of Christianity and then journey into New York, Boston, Chicago, Los Angeles, San Francisco, or any other city and stay a while, a strange confusion would certainly sweep over him. In many respects he would never believe what he came in contact with was built out of the philosophy of the New Testament. He would surely doubt the accuracy of the map.

As a technical matter the map maker may be correct for the country is not Hindu, Confucianist, Buddhist or Mohammedan. He can also find much upon which to base his color scheme, but the Oriental wouldn't have this advantage in his view and would be perplexed, to say the least, even with every possible allowance made for the good he might see.

This visitor would not find a crossroads village or hamlet, a city or town without the church spire or dome signifying the Christian faith. If he counted them all he would find about 200,000 churches. Also Young Men's Christian Associations, Young Women's Christian Associations and a multitude of allied welfare institutions, such as schools and colleges and hospitals and social settlements.

He would discover the greatest philanthropic heart ever known in one people, manifesting itself in $112,000,000 of voluntary gifts since 1918 to relieve the needy in other lands. He would find the least poverty among the 110,000,000 people of any similar number on earth. There would be much of the good, noble and generous to be appraised.

But if he started upon another type of investigation he would be shocked. He would learn some alarming facts, for he would soon discover *America* is *not yet* even *numerically evangelized.* The most liberal estimate does not put in vital relation to the Christian Churches more than half our population. Probably 60,000,000 are completely out of personal affiliation to organized Christianity. I recently heard from the lips of the highest authority upon religious education that we have 25,000,000 children who do not have any instruction in religion either in Church, Sunday School or Synagogue. From the standpoint of numbers the nation, as a whole, is a long way from being fully Christian.

Then again, *America* is *far from being fully Christian in the class and racial struggles.* The bitterness of the industrial strife does not seem to grow less. "Strikes" and "lockouts" are still the weapons of that carnal warfare. Racial conflicts and riots are all too frequent. Great chasms of class divisions are so deep and bitter that it is not strange that voices are heard prophesying these will some day wreck the nation. The brotherhood idea of Christianity does not seem to be very evident in this field, and still presents a tremendous task

before the word Christian may be properly written over all our life.

America has a very large lawless element within her borders. Newspapers find ample excuse for headlines calling attention to the "Crime Waves." This lawless element, in recent years, has been revealed in its most hideous form in the willingness of so-called decent people to violate the Eighteenth Amendment of the Constitution. The hoodlums are no longer in the back alleys only, but in largest number are to be found in the palaces of the rich. So long as these well-fed, overdressed society people break laws and defy the democracy of the Government, America is a long way from being truly Christian.

American politics, to a considerable degree, is anti-Christian. Christianity says, "Bear ye one another's burdens and so fulfil the law of Christ." "God has made of one blood all flesh to dwell upon the earth." "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy strength, and *thy neighbor as thyself.*"

The Christian idea is to go to the ends of the earth to help everybody in every way. But a certain political cult in this so-called Christian nation has been shouting "America first," "Beware of entangling alliances," "Let us stay at home and take care of our own." They would try to have us believe that God has made the Americans his "preferred stock," his special "pets." No man with an atom of Christ's idea of brotherhood can call any people altogether Christian so long as this theory of national greed, isolation and selfishness is tolerated. I found thousands of people all around the world during 1921 and 1922 who believe the world cannot be saved for peace until America is redeemed from aloofness and led to complete world service. Therefore every energy must be expended and every worthy method employed to bring the impact of true Christianity to bear upon the unevangelized areas of our life. From the standpoint of world brotherhood and making Christianity a universal religion, no more compelling issue is before America than a new enthusiasm for the home evangelizing organizations.

The "Yorodzu," a daily paper in Japan, some months ago said, "It is in the power of America to rescue the world, or to lead it to ruin." If the first of the alternative is to be realized it will be in the degree that the nation does become pervasively, thoroughly, actually, Christian.

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A Voice from the Past

LET us not forget the religious character of our origin. Our fathers were brought hither by their high veneration for the Christian religion. They journeyed by its light and labored in its hope. They sought to incorporate its principles with the elements of their society and to diffuse its influence through all their institutions, civil, political, or literary. Let us cherish these sentiments and extend this influence still more widely, in the full conviction that that is the happiest society which partakes in the highest degree of the mild and peaceable spirit of Christianity. The hours of this day are rapidly flying, and this occasion will soon be passed. Neither we nor our children can expect to behold its return. They are in the distant regions of futurity, they exist only in the all-creating power of God who shall stand here, a hundred years hence, to trace, through us, their descent from the Pilgrims, and to survey, as we have now surveyed, the progress of their country during the lapse of a century. We would anticipate their concurrence with us in our sentiments of deep regard for our common ancestors. We would anticipate and partake the pleasure with

which they will then recount the steps of New England's advancement. On the morning of that day, although it will not disturb us in our repose, the voice of acclamation and gratitude, commencing on the Rock of Plymouth, shall be transmitted through millions of the sons of the Pilgrims, till it lose itself in the murmurs of the Pacific seas.

We would leave for the consideration of those who shall then occupy our places some proof that we hold the blessings transmitted from our fathers in just estimation; some proof of our attachment to the cause of good government and of civil and religious liberty; some proof of a sincere and ardent desire to promote everything which may enlarge the understandings and improve the hearts of men. And when, from the long distance of a hundred years, they shall look back upon us, they shall know at least that we possessed affections which, running backward and warming with gratitude for what our ancestors have done for our happiness, run forward also to our posterity and meet them with a cordial salutation ere yet they have arrived on the shore of being.—*Daniel Webster at Bunker Hill*

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The Will of Kosciuszko Made in the United States in 1798

THADDEUS KOSCIUSZKO, being just on my departure from America, do hereby declare and direct, that should I make no other testamentary disposition of my property in the United States, I hereby authorize my friend, Thomas Jefferson, to employ the whole thereof in purchasing Negroes from among his own or any others, and giving them liberty in my name, in giving them an education in trade or otherwise, and in having them instructed in their new condition, in the duties of morality, which may make them good neighbors, good fathers or good mothers, husbands or wives, in their duty as citizens, teaching them to be defenders of their liberty and country, of the good order of society, and in whatsoever may make them happy and useful, and I make the said Thomas Jefferson executor of this.

T. Kosciuszko.
5th of May, 1798.

A striking illustration of racial good will was seen in the recent overwhelming defeat of a movement in New Orleans to turn the Negroes out of one of their principal schools and use the building as a white school. All the daily papers of the city and many prominent white individuals and organizations vigorously opposed the plan on the ground that it was unjust. It was defeated in the school board by a vote of four to one.

The New Negro Exodus

THE renewed migration of the Negro people to the North in great numbers is commented upon with various sentiments in the newspapers of the South. For example, the editor of the *Greensboro Daily News* calls it "A Race Marching to Death," a voluntary transfer of a race from an environment in which it flourished physically to one in which it is doomed to destruction. The Negroes have steadily improved their social condition since their emancipation from slavery, and no end of that improvement is in sight. In the northern cities into which they are now pouring, the death rate rises sharply above the birth rate. The notion conceived of the badly educated Negro that he is merely "a sunburnt white man" leads him to attempt to live in an environment in which the white man flourishes, but which appears to be inevitably fatal to the Negro. Perhaps may be found here a key to the eventual solution of the Negro problem, but one recoils before the grisly tragedy of it.

He adds, "It is utterly useless for the South to sit down and bewail the hard fate that is threatening to strip its fields of laborers. Wailing will do no one any good. Work alone is capable of changing the conditions that have brought about the movement; and it must be headwork, a form of labor that has been entirely too rare among us hitherto."

This is commented upon in a succeeding article written by a Negro in which he says:

"Your editorial entitled 'A Race Marching Out to Death' in Friday's issue is interesting and also true. I believe it is the height of folly for our people to migrate North in such large numbers. The colored man's physical make-up is adapted to the South, and I believe the South is the best place for him. I am, therefore, unalterably opposed to this unsound migratory policy to which so many of our people are committed. Statistics show that the accumulation of wealth, the maintenance of a normal death-rate and general improvement along moral, physical and industrial lines obtain more readily and substantially in the South than in the North.

"The glimmering star of hope, however unwise it may have been, shone with increased brilliancy, and caused many colored people to become inspired to go North where they could exercise the right of suffrage, although I believe that when sufficient numbers shall have migrated North the same restrictions will obtain there that now exist in the South.

"In northern cities, for the most part, he thinks he will enjoy the blessings of sewerage, asphalted streets, granolithic sidewalks, lighted streets and other modern conveniences; whereas in the southern cities these conditions do not exist in the Negro sections."

He also mentions the lack of educational facilities and the fact that labor in the South discriminates against the Negro worker, employing it only in the hardest manual work, and forbidding skilled work in its factories, and adds:

"Then, too, the newspapers—the greatest agencies for the advancement of civilization—could do much to relieve the situation. They should all be more liberal in their attitude towards the Negro. Usually when a Negro does a praiseworthy thing, however meritorious it may be, the newspapers are as silent as a tombstone. But when a Negro commits a crime these same newspapers herald it far and wide, and this makes the colored man feel that he is the victim of rabid race prejudice. Many newspapers do not even like to publish articles coming from a Negro's pen. Let the newspapers give more prominence to laudable, constructive efforts of Negroes and less prominence to their crimes.

"The railroads could assist mate-

rially in the solution of the migratory problem by giving equal accommodations. Intelligent, self-respecting colored people should be accorded better accommodations on the railroads. They do not want to ride in the same cars with white people; certainly not; but they do want equal accommodation when they have to pay the same fare. This they do not always get.

"The foregoing are some of the elements which will help solve the problem, I think, and which the migrants themselves admit will do it. There are, however, many things that must be done by the Negro himself. He must rid himself of ignorance, stay in his place, and obey the law. He must eradicate crime, practice honesty, and remember he is a Negro in the North, in the South, in the East and in the West."

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Exodus, a Negro Problem

South Carolina Governor Tells Them They Must Solve It Themselves

GOVERNOR McLEOD in a letter written to a Negro leader said: The most serious problem from the standpoint of the colored man is whether or not his condition is going to be better and permanently improved by removal to the North. You must bear in mind the proven, historical fact that while the northern people love the Negro en masse and as a race they have no affection or consideration for him as an individual.

It is well for thoughtful colored people to bear in mind that the exodus of the Negro from the South is by no means entirely the southern white man's problem. He can in course of time recover, and will. It is primarily the problem of the Negro. He goes to a new home, different occupation, different climate, different surroundings, and must find his way along an entirely different class of white people from those among whom he has been accustomed to live.

It is likewise a problem of the communities and states to which the Negro is migrating. He is only wanted there as a laborer, and is not welcomed by others than those in whose employment he goes. We have had experiences of the fact that race prejudice prevails in the North and in the West, and expresses itself not only as against the individual, but en masse.

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Southern Negro Youths Win Honors North

JOSEPH J. RHOADS, of Texas, one of the fourteen colored students at Yale University, won second place in the first term examinations this spring. The honor carries with it enrollment as "Allis Scholar" and a cash award of $150. Young Rhoads went to Yale from Tuskegee Institute, where he had been secretary of the Student Christian Association. He is a graduate of Bishop College, at Marshall, Texas.

Frank S. Rankin, a Savannah Negro youth studying medicine in the University of Illinois, recently took the examination for the position of senior bacteriologist in the Chicago Health Department. Out of fifty-two competitors, only six passed the examination and Rankin came second.

The North Carolina Mutual Life Insurance Company, of Durham, N. C., the greatest Negro insurance company in the world, recently completed its twenty-fourth year with over $38,000,000 of insurance in force and assets of over $1,500,000. The company was organized, financed, and is managed solely by Negroes.

Notes from Our Schools

TALLADEGA COLLEGE—TALLADEGA, ALABAMA

WHAT our institution is doing for the betterment of the world and the progress of a great race by the uplifting influence of twentieth century Christian education, that is what we aim to tell.

It is a simple story we have to tell of college work, similar to that of many other fine institutions established in different sections of the South for the higher education of the Negro. Our progress, however, has been unusual, and we have attained what many are still striving for. We have aimed at genuine worth, and have labored to improve our beloved college on the inside rather than to provide an imposing front to allure the uncritical. We rely upon our friends to sound our praises, and have worn out no trumpets sounding our own. We have standards, but this is not the only place where they can be found. We also have heard the twentieth century cry for efficiency, but it has never occurred to us that we invented it, nor have we tried to get a patent on it. Thoroughness we assumed was the aim of every true college, and we have gone on our way making more rigid requirements, changing teachers, holding back slow and careless students and drilling the poorly prepared, with this in mind. We boast not of the number we fail, but those we help to grow stronger, to find themselves, to make good. We have cultivated no cleverness in the use of statistics. We do not aspire to be another Harvard. We only know that we have tried to be true to the spirit of the founders in keeping the college Christian and democratic. We are simply working in our quiet way to establish here, on the good foundations of the fathers those high ideals of scholarship and those intellectual enthusiasms which are the pride of our best Northern universities and colleges.

We are very sure that we have made remarkable progress in this direction. It pleases us, of course, to have our graduates ambitious for graduate work and successful in it. The demand for our graduates for teachers seems to show that others will take our little candle out from under the bushel, and put it on the stand if we do not.

STRAIGHT COLLEGE—NEW ORLEANS

The *New Orleans Times Picayune* gives a flattering statement of the enthusiasm among those who have been educated at Straight College in their purpose to raise $15,000 in evidence of what the institution has done for them. The contributions which have only begun now are nearly $2,000. The responses, white as well as Negro, which are being made to the appeal testify to the regard in which the college is held and the results of its educational work. Several secondary schools are interesting themselves in favor of the higher education.

DORCHESTER ACADEMY—McINTOSH, GEORGIA

As we see and visit the homes from which our children come, we hardly know at what angle to begin. We know that the intentions of our patrons are good, and that they mean well, but their condition is a pitiable one. They are poor people who have a very hard time with their crops, and they miss that touch of a superior race which tells them how to make a way or find one. It is very hard for them to get enough money with which to purchase decent clothes, in order that their children may be able to come to school, for they feel that when they send them to Dorchester they must be at least

decent as far as appearance is concerned.

Now, I suppose you wonder why they remain in poverty when they have such a school as Dorchester Academy in their midst with the helpful surrounding and its far-reaching influence, for most of all the service it renders is trying to make living conditions better for the community in which it stands.

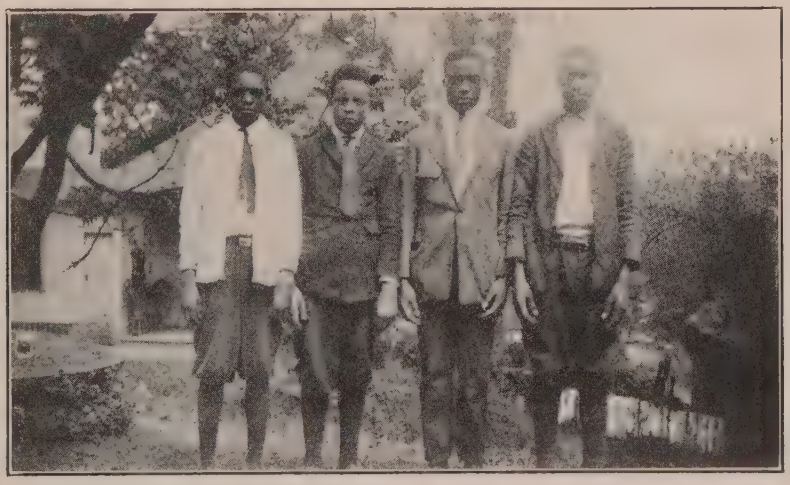
There are at least two reasons for it. First, the climatic conditions are not good for general farming. We have freshets and storms and terrible winds at times that are very destructive to growing crops. With all this poverty around us, this letter would be incomplete without making very urgent requests for help.

We are mindful of the fact that this is a hard year for everybody, but if this good work is to be kept up a greater sacrifice must be made on the part of all good people who are now shouldering the burden of those who are not able to do for themselves. This is God's work, and must be kept alive by those who wish to please the Master and do his bidding.

Many of our boys and girls have told their friends who are unable to attend the school about the opportunities they are enjoying, and it is very pathetic to see their facial expressions which tell how they long to become one of these little pilgrims, and how they drop their heads in sorrow and with aching hearts when they think of how they are not able financially to come to school.

A look into some of the homes, old, dilapidated, one-room shanties with lean-to kitchens and windows that many times have old sacks or newspaper to serve as curtains, makes us willing to exercise as much patience as possible in dealing with the children, and enables us to pray more fervently for the time to come when not only the homes nearest the school will seem to have been touched by the influence of the school, but every home in the county. The facial expressions of many of the children, and many of the parents, is one of depression and also bespeaks an absence of intelligence.

You see that it is a place where the harvest is great and would be greater if more laborers could be supplied in



KNOX INSTITUTE STUDENTS, ATHENS, GEORGIA

Student on the left walks fourteen miles to school each day. The one nearest to him walks ten. The third from the left walks fifteen, and the one on the right walks twelve miles daily. With such desires are our schools needed?

every way. After getting a glimpse of those conditions just as they are, I am sure that everyone of you would like to see them, and that you would say, "The half has never yet been told!" These are the living conditions we are laboring hard to remedy; these the children you are helping. Just as we pray that God's blessings may be showered upon you, we hope that you may continue to pray for these children that for every will to get an education a way may be opened. The principal and his teachers are visiting these homes and are trying in every way to improve conditions as well as help these anxious students, but there is much to be done for them.

VERNAL, UTAH

The ticket agent at my home always has to spend some time in finding it, and then sells me a ticket only as far as Mack, Colorado, or if he has time to telegraph for rates he can sell me one as far as Watson, Utah.

Watson consists of a few houses at the end of the railroad. As soon as the truck is loaded we are asked to take the seat behind the driver, and the fifty-four miles by stage are begun. That part of the journey would be most tiresome if it were not for the hills of curiously eroded sandstone and shale. The strata of various colors make some of the scenes very interesting, indeed. A few stops are made for water and to leave mail; then Green River is crossed on a ferry, and finally, when we are beginning to wonder how any one ever found the way out here in the first place, we go over a little rise and into Uintah Valley. The fields of alfalfa and the tree-lined road are a welcome sight. There are houses by the way, the last ten miles many log houses, some with dirt roofs, but nearly all of the homes have some lawn and flowers.

It is a narrow gaged road of sixty-four miles between Watson and Vernal. The one coach is an old sleeper, half of which serves for baggage. But a wonderful ride it is; in and out; back and forth; and up, and up, and up, and up, at 8,754 feet. Baxter Pass is reached and the little train begins its coast down into Uintah Basin. I have been over the road a number of times, but always as I look out over range after range of mountains I experience a sensation of being for a few minutes at the top of the world; then as we hurry down the other side, I feel that I am indeed going "in" to Vernal, as they express it here, and that everything has been left on the other side. The scenery as we go on deepens the impression, for after reaching the foot of the mountain there is nothing but barren hills and bits of sage sprinkled plains. The train stops, and a woman comes from a log hut not far away to get the mail and a few supplies; one wonders how people can live and be happy in such a place.

Vernal is truly an oasis in the desert, and is modern in many ways. It has telephones, electric lights, water system, two nice bank buildings, a number of stores, a picture show, an entertainment hall mostly for dances and basket ball. The Mormons have their Tabernacle and one nice new Ward House (or church), and are raising money now to build another. The Mormon Academy building will compare favorably with any small-town high school building. Our Academy has a much smaller building, and we are fewer in number, but we have a reputation for sound scholarship which brings us many Mormon pupils.

PLEASANT HILL ACADEMY, TENNESSEE

Finer students could not be found than those who have always lived in this village where they had all that this school could offer. But the majority of them come from miles in the country where they have been

denied these privileges. They can only afford to stay a few months, but seem grateful for all help, and go away benefited by even that little help. The thing that hurts is having to turn students back on account of lack of funds. The school has plenty of work, but not sufficient money to feed them.

We have one family of eleven who have lived in a tent all winter. I don't know how they manage, for they have only two large beds in the tent. These children come to school in the snow barefooted. The school has given them their tuition, clothed them, and helped them in every way possible.

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Higher Education and Leadership

LESS than 1 per cent of American men are college graduates. Yet out of this 1 per cent have come 55 per cent of our Presidents, 36 per cent of the members of Congress, 47 per cent of Speakers of the House, 55 per cent of the Vice-presidents, 62 per cent of the Secretaries of State, 50 per cent of the Secretaries of the Treasury and 70 per cent of the Justices of the Supreme Court. A single western college founded in 1854 has contributed to the nation two United States Senators, two Governors, three United States officials, four Congressmen, twelve college presidents, thirty-two college professors, seven authors, eight editors, thirteen superintendents of schools, 101 public school teachers, seventy-five preachers, nine missionaries, nine bankers, seventeen physicians, twenty-five lawyers, forty-five business men, thirteen farmers and four secretaries of the Young Men's Christian Association.

Two-thirds of our missionaries are women, many of whom are trained in some special way. Real leadership is scarcely possible today in any big task for the untrained person. Particularly so in the field of religious propaganda and education.

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Clean-up Month for the A. M. A.

KALSOMINING TEACHERS' DINING-ROOM

THE Association appreciates exceedingly the cooperation and interest of the many groups which have contributed toward the Paint Fund, and takes this opportunity of saying "Thank you!"

This appeal, as was carefully stated, is not expected to interfere in any way with apportionment, but rather to rouse a new interest among the uninterested so that dimes, nickels and quarters which have hitherto been spent for candy, sodas, movies, may be converted into Paint for Paintless A. M. A. schools.

Because of special requests the time for the return of the cards and money has been extended until September first. *Save the Surface to Save All!*

Rosebud Indian Mission, South Dakota

By William B. Pinkerton, *Superintendent*

IN an earlier letter, I referred to one, Dennis Gilbert, the son of Rev. Elias Gilbert, one of the outstanding characters and problems of the generation now passing away. I foreshadowed the query: "Will Dennis make good in his father's place? Will he be able to build some enduring religious and social structure in the life of his people?" Much more than many of the Dakotas today, Dennis typifies in experience and character the advantages, the weaknesses and the hope of the Indians. It will be interesting to learn what he has to say for himself, and how he can say it. At my request, he has made a brief transcript of his purpose as he takes up the religious leadership of his people, and I give it to you substantially in his own words:

"Gilbert Memorial Dakota
Congregational Church.

"Under the date of August 24, 1922, I came to the Rosebud Indian Reservation to take a hand in the uplift of the work of the Indians in their Christian work. Prior to my coming, I lived at the Sisseton Indian Reservation, where I acted as a Sunday School superintendent and chairman of the Dakota Y. M. C. A. for several years; and my prayer while engaged in this work has been that the Master may improve my faculty and use me as a faithful servant in his work wherever I may go and abide.

"Because this church was without a pastor for some little time, under date of October 16, 1922, I was elected by the members of the church to carry on the pastoral work of this place for a time of six months. I was greatly gratified with the appointment which our Master caused to be made by his church through this acceptance of my petition.

"Immediately I was appointed, I remembered the first Epistle of Paul, the Apostle, to his fellow-worker, Timothy, in the first and seventh verses of the third chapter: 'Faithful is the saying if a man seeketh the office of a bishop, he desireth a good work. Moreover, he must have good testimony from them that are without; lest he fall into reproach and the snare of the devil.'

"The second thought that came into my mind as a guide in my work was the words of our Savior, Jesus himself, which appear in the Gospel according to Matthew 9:37, 38, 'The harvest truly is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest that he will send forth laborers into his harvest.'

"And while caring for the work of the church my ambition is to get the members of the church to work together as one body in peace and brotherly kindness, to have family worship when they are at home in order that their children may be brought up thereby.

"At this time, I am inducing everyone to be prepared for farming beforehand because spring is approaching, and I also exhort them to put in corn and small seeds as well as to care for their horses and cattle, hops, etc. For I know that by the deeds of these others will be more likely to follow their example. 'If any provide not for his own, especially for those of his own house, he hath denied the faith.' "

We will agree that our friend has some important items on his program; perhaps they are not wholly original. He may have yet to digest them and amplify them out of his own experience. The road of vital spiritual service is largely before him to explore, even as its highway of spiritual experience is principally before his people to be entered on and searched out, for as yet they live largely in externals. But if Dennis can exalt to his own thoughts the "good work" he

has laid hold of; if he can cement his very Individual Indians into a spiritual brotherhood; if he can create in them the idea of service; if he can lead them on in habits of practical work, to care for their farms and homes, he will do a good work.

The Dakota Indian is a child thrust into circumstances that demand vigorous and informed manliness. He has an awful struggle before him if he is not to go down in a generation of disaster. Let us hope that Dennis Gilbert will be one of the remnant whose leaven of Christian zeal will save the lump.

The economically unformed condition of the Sioux Indian is easily shown. They live in a fine agricultural region. They possess an abundance of the best soil of the region. Each allotment is modestly but practically equipped with tools and stock without cost to the Indian. Yet, here is one result which has recently followed a test of the young, educated Indian's ability to utilize the opportunity set before him.

Out of some eight hundred cases where young men and women were given control of their lands and funds, ninety-eight out of each one hundred at once sold their lands and within six months or a year spent their money, and have since been drifting, spasmodically working, and often simply living on the good nature of those who yet have incomes. It is this condition of irresponsibility which must in some way be changed if the Sioux Indian is to be saved to worthy citizenship and Christian character.

* * *

San Francisco Chinese Night School

THIRTY years ago, Mrs. M. A. Green entered upon mission work for the Chinese in San Francisco as a teacher in the "Night School." The results of her long and devoted service have been wonderfully rewarding. She writes:

Sixteen years ago a boy of fifteen years of age entered the school. He was just from China with his parents, having been landed but a few days before. I taught the boy his alphabet; he was exceedingly anxious to learn and was never idle a moment. His mind seemed like a sponge—imbibing and appropriating to itself every bit of knowledge. It was not very long before he began to speak English; often he would bring me his compositions for correction. This I did, explaining just why the corrections were made. He made mental notes and remembered. So he went on, going through book after book. He also entered the Oriental Public School. But there came a time after he had united with the church when he met with so much persecution at home that he had to go to work and support himself. He went to the country, found work and kept on with his school, eventually graduating from the high school. He then entered the University at Berkeley, from which he graduated last summer, receiving the degree of Doctor of Philosophy. He has been given a position in the University as instructor in Higher Mathematics. He also keeps his place as principal of the Berkeley Evening Mission School, in which his good wife assists him.

Another young man—Christian also—whom I had the pleasure of teaching is now in the University in his third year and doing well. Meeting him a few weeks ago, he said:

"Mrs. Green, don't forget that you taught me my A, B, C."

"Oh, no, indeed," I replied, "I haven't forgotten."

"I am proud you were my teacher," said he.

For which I thanked him, feeling happy that he appreciated my humble efforts.

Indian Work and Progress Among the Dakotas

THE work among the Dakotas was begun some ninety years ago in Minnesota. Progress was very slow in the beginning. After our missionaries had been on the field about twenty-five years the great Sioux outbreak of 1862 occurred. To most people this seemed abundant proof that the Dakota Indian was not capable of civilization and many a former advocate of Indian missions urged at that time that we should close our work altogether. The missionaries, however, did not give up. Some two thousand Indians were captives of the United States Government. Thirty-eight of their number had been hung at Manhato for the horrible crimes they had committed. The rest did not know what their fate would be. Into this prison camp our missionaries went and preached the gospel. It was the first ray of hope held out to the captive Indians, and they eagerly accepted the helping hand extended to them. Hundreds of them accepted Christianity. Paganism had made its last stand and had failed. Now, the turning point had come. From that day on Christianity spread rapidly among the Dakota Indians until today it is hard to find a family among the 40,000 Sioux which is not affiliated with one of the denominations working among them.

Our own work consists of thriving churches where native pastors—some ordained men, some lay-preachers—hold services every Sunday, not to empty seats, but in many cases regularly to well-filled churches. Their work is supervised by white superintendents who attempt to visit each point on their respective fields at least once in two months. They counsel and advise with the pastors and congregations, preside at business meetings, and try in every way, by suggestion and example, but not by orders, to quicken the life of the churches as well as of the individual Indian families.

Also we have our mission school at Santee. Without Santee we might as well give up, for we would cut off the one source of Christian leadership. The aim of every mission is independence, not only financially, but in leadership. We white missionaries are not trying to perpetuate our job, but do our level best to train native men and women whose character and training will enable them to take our place. The future of the Indians does not lie in the hands of future white missionaries, but of men like Philip Frazier, women like Ella Deloria and Susie Meek, who combine thorough training with the highest Christian character. Perhaps one more generation of vigorous white help and we have a right to look for a far greater participation on the part of the Indian in the salvation of his own race.

Of course, patience and perseverance are called for in dealing with any people who belong to a stone age, trying to bring them up to the level of our age. But the Christian church, the Christian school and Christian home brought into their midst will win out and make the Indians worth-while Americans, if such a program is continued without discouragement. One man like Philip Frazier seems to be worth all that the entire work in South Dakota has cost.

"When I first came to South Dakota Indians then were a very different factor in our civilization from what they are today. I think the influence of a few wise Christian leaders is counting more than we know upon the masses. The ideals of the race are being lifted by our Indian missionaries and by such work as is being done by the Santee Training School, and every generation is bringing them up to a higher standard, and some day soon I look for a great new day for the Indians. Foreign missions had to wait, but progress did come. It came rapidly. This will be true of the Indian and all the more so be-

cause they are in the midst of American civilization, if the best of American civilization is brought by the A. M. A. into their midst."

Those who criticize Indian work as being expensive in comparison with other A. M. A. missions, I like to remind that we live in a land of severe winters, among a widely scattered people—in fact, our Indian problem in the Dakotas is the most rural of rural problems in the United States. On the Cheyenne River Reservation, for instance, 2,700 Indians live scattered over some three million acres! To visit every home in a town of 2,700 people may wear off a new pair of heels, but more than one set of tires returns to dust before one has visited half of the homes on so extensive a field as the Cheyenne River Reservation.

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Our Fort Bidwell Indians

By Mrs. Nellie Austin Shoemaker, *Missionary*

At the northeast corner of the state of California, where one looks across the lake into Nevada and a few miles drive to the north brings one to the Oregon line, are found the remnant of a great but vanquished tribe of Indians, known as the Piutes. The missionaries to these Indians at the present time have their home on the former camp site of the great Ochico, warrior chief of the tribe.

Hear these old men speak as they send messages to the white people.

"We are old and very poor; we live in houses like chicken-coops; our lands are gone except poor, rocky hilltops; we have no plow; we have no cow, no pig. Once we Indians owned the earth; you white people came. White men fence good land and we go away; but we make friends with white man."

It is for these needy Piutes that we have built our chapel, a commodious and convenient church building recently dedicated. Could those who have contributed to this house of work and worship see these Indians, not far removed from their wild state, coming over the hill, down the slope, then up to the Indian church, some old and blind or partially blind, they would rejoice in what they see. In a vague way, these Indians understand the church at large is their friend, and the missionaries whom they expect to be wise not only to minister to their spiritual need, but their temporal as well.

The sunrise of a brighter day is slowly but surely widening in their horizon, and the teachings of Jesus Christ will enlighten these dusky brothers and sisters of ours mentally, morally and spiritually, and it will become to them, "The Light that lighteth every man that cometh into the world."

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American Negro Missionaries in Africa

Dr. Henderson, a South African educator, who has given his life to the education of the natives of British South Africa, and for many years principal of Lovedale Institute, a missionary institution with a faculty of sixty and a student body of nine hundred, while in Atlanta visited a number of Negro colleges, and was greatly pleased with them, their fine equipment, competent and devoted teachers and intelligent students. A number of well-trained American Negroes, he said, are rendering fine service in Africa as teachers and social workers. "Wherever they have been tried, they have made good," was his testimony. He believes that the number of such workers will greatly increase, and that the educated American Negro is destined to make a contribution to Africa's development.

THE A. M. A. TREASURY

IRVING C. GAYLORD, Treasurer

We give below a comparative statement of the receipts for May and for the eight months of the fiscal year, to May 31.

RECEIPTS FOR MAY

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1922	15,044.67	10,774.20	6,933.78	32,752.65	4,779.62	37,532.27
1923	12,822.56	12,962.15	6,157.50	31,942.21	5,902.20	37,844.41
Increase	.....	2,187.95	.....	.....	1,122.58	312.14
Decrease	2,222.11	.....	776.28	810.44	.....	.....

RECEIPTS EIGHT MONTHS TO MAY 31

Available for Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1921-22	168,341.35	63,609.87	13,790.91	245,742.13	36,485.08	282,227.21
1922-23	166,004.85	69,098.14	5,301.40	240,404.39	37,873.76	278,278.15
Increase	.....	5,488.27	.....	.....	1,388.68	.....
Decrease	2,336.50	.....	8,489.51	5,337.74	.....	3,949.06

Designated by Contributors for Special Objects Outside of Regular Appropriations

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1921-22	3,774.84	4,000.44	43,145.16	50,920.44	800.00	51,720.44
1922-23	4,261.90	5,748.14	50,929.32	60,939.36	.....	60,939.36
Increase	487.06	1,747.70	7,784.16	10,018.92	.....	9,218.92
Decrease	.....	.....	.....	.....	800.00	.....

SUMMARY OF RECEIPTS EIGHT MONTHS

RECEIPTS	1921-22	1922-23	Increase	Decrease
Available for Appropriations	282,227.21	278,278.15	.....	3,949.06
Designated by Contributors	51,720.44	60,939.36	9,218.92	.....
TOTAL RECEIPTS	333,947.65	339,217.51	5,269.86	.....

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

RECEIPTS FOR MAY, 1923

Income for May from Investments	6,360.32
Previously acknowledged	45,907.93
	52,268.25

FORM OF A BEQUEST

"I give and bequeath the sum of ..... dollars to the American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Rapid City, South Dakota, First Church has voted to build a new parsonage at a cost of approximately $8,000, thus giving its pastor a more satisfactory home.

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Sacramento, California, held a final service on April 15 in its old house of worship, which has been occupied since 1854. The church will soon erect a $60,000 edifice in a new and better location.

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Rutherford, New Jersey, which lost its church building by fire not long since has secured a more advantageous site for its new building, and is pushing work in the construction of a house of worship to cost approximately $60,000.

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West Boylston, Massachusetts, lost its parsonage by a destructive fire in April. The church has risen to the emergency, and is to build a better home for its minister at a cost of $10,000. Already they have four-fifths of the amount raised.

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Bennington, Vermont, North Church has just installed a pipe organ given by the children of Mr. and Mrs. Henry T. Cushman as a Memorial of their father and mother, who were long the leaders in the musical service of the church.

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Fort Wayne, Indiana, Plymouth Church is building a new Gothic church and parish house with modern equipment for all its varied work. The auditorium will seat a thousand persons and the cost of the new structure will, perhaps, be $350,000.

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Brooklyn, New York, Clinton Avenue Church on Easter Day dedicated its beautiful new Gothic house of worship erected on the site of the former historic church, and sealed in the cornerstone the archives of the church, transferred from the old cornerstone and brought down to date.

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Portland, Maine, State Street Church is to have a new and thoroughly up-to-date parish house, with a supper room which will seat five hundred people, and many other rooms which will accommodate classes, ladies' meetings, boys' and girls' clubs and other branches of church activity. The cost is expected to be about $250,000.

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Brooklyn, New York, Flatbush Church is planning to build a Colonial parish house, in harmony with its church building, equipped with rooms suited to modern needs in its educational, social and recreational work. The cost will be more than $125,000. This building, in addition to the present parish house, will provide a remarkably fine equipment for this rapidly growing church.

An Old Church with a New Program

By William W. Leete, D.D., *New England Field Secretary*

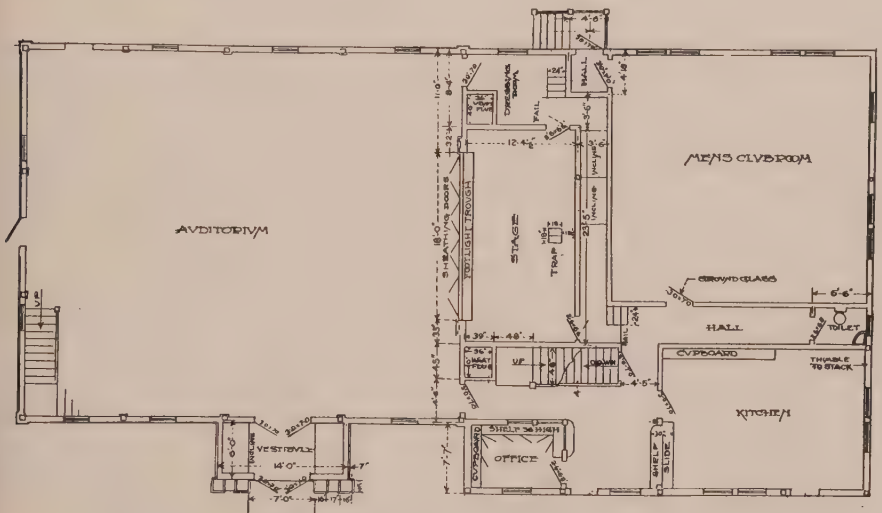
SIX months ago a Parish House was dedicated at Uxbridge, Massachusetts, under circumstances of peculiar interest. Our church in that place dates back to 1726. In 1832 the Unitarian controversy divided the people and since then two houses of worship have faced each other on opposite sides of the green. For the past twenty-five years the Congregational church had been losing in numbers and influence and the only other evangelical church, a Methodist, was not high in the confidence or regard of the community. A brief revival campaign in the spring of 1921 touched the hearts of quite a number of Uxbridge's most active men. They felt the weakness of the local church and acknowledged their sins in what they had not done to make it strong. It had been hard to raise $1,000 as the pastor's salary, but in June, with the assistance of some of these men, Rev. Dr. R. C. Westenberg became pastor at over twice the former support. Having had his training in Boston University and after some years of service with the Presbyterians in Minnesota, Dr. Westenberg, with his wife, a Radcliffe graduate, fitted admirably into the needs of the Massachusetts pastorate. Attendance at Sunday School and church services immediately increased and, in less than a year, over one hundred members were added to the church.

Close to the meeting house was a large lot and on it a shapely building. With an eye to some yet larger service one of the recent converts purchased this property and sold it to the church at $1,000 less than its cost. The New England representative of the Building Society was consulted as to what might be done with this property. It was found that the building, though used as a barn, was constructed almost as carefully as a dwelling house and could at quite rea-

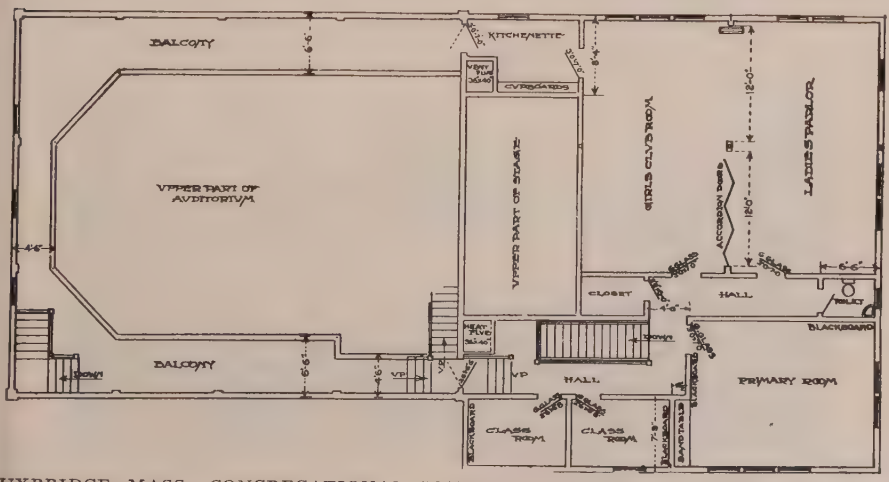
UXBRIDGE, MASS., CONGREGATIONAL CHURCH AND COMMUNITY HOUSE

sonable expense, with an addition, be converted into a fine parish house, with rooms for departments of the Sunday School, kitchen, ladies' parlors, bowling alleys, etc. The town had no Y. M. C. A. or Y. W. C. A. or place for clean amusement. These few men, with a new vision, agreed that the time had come to secure a community house for the people and they felt that such a labor would advance the moral and religious needs of the town, as well as satisfy their own new desire for Christian service. The financial outlay would be large. No church but the Congregational could undertake the enterprise, and so, with assurances of financial help from the Church Building Society, the work began. Many men and boys gave free service in the early construction and grading of the new lot. New people were brought together in friendly contact and the ladies at times furnished refreshments to the workers.

The first week of December, 1922, was spent in special services of re-



UXBRIDGE, MASS., CONGREGATIONAL COMMUNITY HOUSE—FIRST FLOOR PLAN



UXBRIDGE, MASS., CONGREGATIONAL COMMUNITY HOUSE—SECOND FLOOR PLAN

joicing over the finished task. The accompanying pictures will furnish a formal and outward description of what has been done. Beside the community house as originally planned, one of the leaders in the enterprise has erected a parsonage, pretty and convenient, and, on another part of the lot, are two good tennis courts. On the second floor of the community house, besides numerous classrooms, there is a primary room dedicated to the memory of Miss Abbie E. Day, long a devoted member and supporter of the church. In this room is also installed a radio. On the same floor are the women's parlors and a cloakroom for girls. On the third floor have been installed two moving picture machines and a stereopticon. Pictures can be projected onto a screen on the stage from an aperture in the ceiling. The main room, on the first floor, with its balconies, will seat five hundred people. This will be the assembly room for the whole Sunday School. It will also be used as a lecture room and banquet hall. The kitchen is the last word in kitchen construction. Serving tables on wheels will transport the heavy dishes to and from the guests. The main room is also equipped with a stage having all the conveniences for the giving of plays and entertainments. In the rear of the stage a room, 31 by 28, is the Sunday meeting place for the Brotherhood Bible Class. During the week it is open to the men for reading and recreation. There are two pool tables and also tables for other games. In the basement two standard bowling alleys have been installed. Close by are five shower baths and locker-rooms.

Membership in the Community Club includes men, women and children. Dues are charged and a membership card entitles the holder to all the rights and privileges of the entire house. The church, however, controls the whole plant and makes it its agent for the comfort and betterment of the community. The prospective financial outlay for this Community House, for a church with difficulty carrying a small yearly budget, would have been unwarranted unless directed by wise leaders and backed by real religious purpose. After the building was occupied the statement of the financial committee showed that the Community House, together with the lots and furnishings, cost $30,000 and that, in order to receive the $2,000 grant and $4,000 loan promised by the Congregational Building Society, $10,000 must yet be

UXBRIDGE, MASS., PARISH HOUSE AND PARSONAGE (*Left*)

raised. The membership of the church met on January 31 and, in less than half an hour, raised $11,000. The key was presented to the chairman of the prudential committee of the church by the building committee and the evening was full of joy for everybody. After six months' use the testimony is emphatic that the Community House is a great success. Dr. Westenberg, recently receiving a call elsewhere, has declined to move and the people, although increasing his salary, have yet closed the year with several hundred dollars in the treasury. The Sunday School and every department of the church work are at a higher point of efficiency than ever, and still better things seem promised for the future. Many an old New England church, if its heart was touched, could "go and do likewise."

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A Beautiful Service of Worship

By Secretary Charles H. Richards

BEAUTY is the handmaid of religion. Its charm adds power to the appeal which religion makes to the human heart. The Bible writers recognized this. "Out of Zion, the perfection of beauty, God hath shined forth," says one. "Strength and beauty are in his sanctuary," says another. And the closing prayer of one psalm is, "Let the beauty of the Lord our God be upon us." The temple which crowned the sacred hill in Jerusalem had a splendor that filled men with admiration, and the service conducted within its walls, with the great antiphonal choirs responding to each other, must have been most impressive.

The Puritan Reaction

The Pilgrim Fathers and their nonconformist contemporaries seemed to forget all this in their violent reaction from the religious tyranny and corruption of their day. In their anxiety to get away from Popery and all its works, they flung away formalism and symbolism and beauty. Their meeting houses had a barn-like plainness. They hated the splendor of cathedrals. Their service of worship was severely simple. The Quakers, who came about fifty years later, would have no order of service at all. They sat in silence till the spirit moved some one to speak or pray.

How the Fathers Worshiped

Our fathers had an order of service, but it was barren of all artistic quality. They had an opening prayer. Then a portion of scripture was read with expository comments, for "dumb reading," or reading without such remarks, was regarded as a relapse toward Popery.

A hymn was then sung. Crude and barbaric seem some of their poetical renditions of the Psalms, and the ten tunes which they knew by rote were most unmusical, judged by modern standards. There were no hymnbooks, so these rude lyrics were "deaconed out," two lines at a time, which were then repeated by the congregation in the mournful cadence of the weird old tunes. A hundred and fifty years later, when William Billings and his compeers came along there was a wonderful improvement in church song. But the solitary hymn of the pioneer colonial church service was a doleful affair. However, it gave the people something to do and they liked it.

Then came the long prayer. It might continue for twenty minutes or half an hour or even longer, if the occasion required it. The people stood up for it. In many cases the seats were on hinges and could be turned up, so that the weary people, during this exercise, might lean against the partitions.

At length came the sermon, which was of first importance in their estimation. There were few libraries or newspapers or magazines in those

days, and this was the one literary treat of the people for the week. High themes were treated. Some ministers gave their congregations, during the year, complete systems of theology. Beginning with the existence of God they argued their way through the elaborate creed, two sermons a Sunday, till they finished with eschatology. Men sharpened their intellects on the tough logic of the preacher. They did not complain that the sermons were too long. The hour-glass told them when an hour or two hours had passed. They reverenced the able and highly trained spiritual leaders whom God had given them.

The sermon over, a closing prayer followed, and the congregation filed out of the meeting-house.

This would seem to our modern churchgoers a singularly unattractive service. Surely, it might have been made more alluring and enjoyable if our pioneer ancestors had not had such a repugnance toward beauty. Young people often found it dreary. To many others it was a penance. To those only of spiritual minds was it a joy.

Modern Improvements

The changing years have dispelled that early antagonism to beauty. We know that the religion of Christ is the best thing in the world, and we want it made attractive, not repellent. Every feature of it should win, not offend. In itself beautiful, all that gives expression to it should be beautiful.

For this reason we insist that the modern house of worship shall conform to the best standards of architectural art. It must not be grotesque or freakish; it must be stately, noble, beautiful. We will no longer sing religious doggerel in our hymns, set to cheap and inferior tunes. We must have true lyrics, up to the best literary standards, set to good music. We expect the leaders of our worship to use language in both prayer and sermon which is both correct and felicitous.

For the same reason we refuse the severe austerity of the order of service which our fathers used and wish it to be appealing in its beauty, so that it shall touch the heart with an indescribable charm. It must have dignity, fitness and artistic balance. It must have a spiritual impressiveness that moves the soul to worship.

There has been a great improvement in this matter in many of our larger churches. There is no reason why all our churches should not share in it. Even with its slender equipment the little rural church may have as enriched and beautiful a service as its city neighbor.

A Beautiful Service

A good example to study is the service used in Broadway Tabernacle Church, New York, of which Dr. Jefferson is the pastor. While the people are gathering in the attractive Gothic auditorium, filling the floor and the sweeping galleries, the organ prelude with its majestic harmonies quiets the spirit and prepares it for worship. Promptly on the hour the door of the minister's room opens, the great congregation rises and the three ministers enter and ascend to the pulpit. The assistant minister gives a brief call to worship in a single sentence, which is responded to by the chorus choir in two verses of a chant. Another introductory verse of scripture by the assistant minister is followed by the doxology sung by the whole congregation.

While the people are standing the assistant minister offers the Invocation, often in some brief collect endeared by centuries of use. This is followed by the Lord's Prayer, in which all unite. Then the congregation is seated and the organ gives a brief interlude of chords while the late comers are being seated. For there must be no passing up and down the aisles while any part of the service is going on. Then comes the Responsive Reading of Scripture, the people standing, and all uniting in the responses. This is followed by the

"Gloria Patri" by choir and congregation. And this, in turn, is followed by the unison recital of the Apostles' Creed, that *multum in parvo* of Christian faith which has been in use for a thousand years, though not dating back to the apostles. Those who cannot accept literally all its statements give them their symbolic significance. Then the choir, as with a glad shout of praise, sings the "Gloria Tibi," a most appropriate finish to this feature of the service.

Another brief interlude of organ chords permits other laggards to be seated. Then the assistant minister reads the Old Testament Lesson. The organ then calls all the people to their feet and all join heartily in the first hymn which is announced, not by the minister, but in the calendar and on the hymn board hanging in sight of all. The pastor then reads the New Testament Lesson. Both of these Scripture readings are kept within strict time limits and rarely exceed twelve or fifteen verses. The service of praise finds a climax at this point in the Anthem rendered by the chorus choir, carefully selected as an expression of worship and given with artistic skill and taste. It is not a performance; it is worship in song.

The service of prayer finds its climax next as the minister of the church leads his people to the throne of God, and on their behalf lifts up their thanksgiving, adoration, supplication and devotion. He would have his flock feel that they are in intimate communion with their heavenly Father. This prayer has also a strict time limit. As it closes there is a musical response as the choir sings *pianissimo* a verse of some familiar and appropriate hymn, unaccompanied by the organ.

Then follows the Offering, in which not only the local work of the church but all our great denominational benevolences have place. While the plates are being passed an Offertory Anthem is sung by the choir. Then the collectors return to the pulpit and the offerings are received with a prayer of consecration.

Again the organ calls all the people to their feet to sing the second hymn, chosen for its inspiring quality, in which all join heartily.

Then comes the sermon, for which all have been eagerly waiting. The pastor has a message for them. He grips their attention with his first sentence and holds it to the end. It is not noisy nor oratorical. It is vivid and vital. It makes you think and feel. It gives a vision of spiritual reality which broadens into a vista of the life immortal. Suddenly the preacher stops, just when you wish he would continue. He leads his people in a brief closing prayer. The organ responds with the melody of a familiar tune given by the chimes. The benediction is given, followed by a choir "Amen." After a moment or two of silent prayer, the organ postlude marks the close of the service.

It is a beautiful service, and its beauty is an element of spiritual power. It follows a logical order, leading up to a climax. Some ministers would like to vary it slightly. Many think the most fitting and impressive beginning is with a processional hymn. Many others think the congregation should express its consecration and devotion in a closing hymn after the sermon. But whatever modifications any individual minister may desire, this is a service of rare attractiveness and charm.

The spiritual impressiveness of such a beautiful order of worship can hardly be exaggerated. It makes its appeal to the emotions rather than to the intellect. It wins by suggestion rather than by argument. It reinforces the lessons taught by scripture, prayer and sermon. It opens the door to wider vistas of spiritual truth and life which awaken aspiration. It is an aid to faith, because truth and beauty are united in it. It creates an atmosphere most favorable for worship and awakens in the heart the spirit of devotion.

The Sunniest Corner of the Sunny South

FLORIDA is the land of romance. It is also the land of promise. Looking backward one catches a glimpse of Ponce de Leon and the fountain of perpetual youth. Looking forward one sees a progressive state pushing forward to stand in the front ranks in church and state. It has recently abolished flogging in its convict camps. Very soon it will abolish its system of convict camps.

TAMPA, FLA., FIRST CONGREGATIONAL CHURCH

It is getting rid of some fettering superstitions, and taking on more and more of the better features of modern life.

Our galaxy of thirty-five Congregational churches are lighthouses that illumine both the East and West coast. They are growing, and are to grow still faster, because Superintendent Keller is going to give special attention to them.

Beginning at Jacksonville, we find a beautiful city with much northern thrift and enterprise, and in the heart of the town stands our noble church edifice with its fine parsonage adjoining. The property is valued at $150,000. For nearly half a century the Pilgrim faith and polity have been exemplified here. Of exactly the same age is New Smyrna, which has had a vigorous and prosperous life for forty-eight years, with Daytona only two years behind. Passing down the East coast we may tarry at Winter Park, and Palm Beach, and Miami, and other interesting places. The railway takes us still farther, over the famous "Keys," bringing us at last to our "farthest south," at the very fingertip of America, Key West. Here we have a wide-awake Church, eager for all the modern improvements.

Returning up the West coast, by steamer we land in Tampa, which is a bustling city with a population of more than 50,000. Here our First Church has maintained itself for many years in spite of many vicissitudes. It was formerly a downtown church, but in 1906 it sold its old property and moved to a residence district, when by the aid of the Church Building Society it erected an excellent brick edifice, attractive and convenient. The Rev. C. De W. Brower is its pastor, and is leading the church forward to better things. This is one of the sixty-one houses of worship which the Church Building Society has helped to erect in Florida, some churches having had the helping hand two or three times. It has completed fifteen parsonages there. Across the bay lies St. Petersburg, a popular winter resort. Our church there is prospering finely.

THE CONGREGATIONAL
EDUCATION SOCIETY

How Can the Minister Cooperate with the Social Worker?*

1. *He can join with the social worker in reducing to a minimum the social anarchy which reigns in the average modern community because of the competitive drive of a multitude of voluntary religious and social agencies.*

A friend of mine recently enumerated sixty-two agencies which were being projected across the country in an uncorrelated way for the salvation of American youth. Take a community which I know. We once had one church and then by a process of competitive drift we acquired five. Then the Y. M. C. A. came in and organized the boys away from the churches. The Boy Scouts came in and organized the boys away from the Y. M. C. A. The Camp Fire Girls came in and organized the girls unto itself. Then the Girl Scouts came in and entered into competition with the Camp Fire Girls. Then the Y. W. C. A. came and offered, if the girls would join the Girl Reserves, to organize them back to the churches.

Two or three other organizations have entered into the competition and just at present one of the community organizations which heads out of New York City is surveying the community with the purpose of putting up a club house and making itself the center of life for the Boy Scouts and similar organizations. Our community is like a divorce court—the plaintiff for separation always wins. It is a standard of life which is being betrayed. Most of these organizations are competing for the support of the same group of young people. As a result the organizations make membership possible on the easiest terms.

From one of the more recent attempts to organize the young people of our community I received the following report. I asked the young girl who attended as a delegate to tell me what was done at the meeting. "First," she said, "we sang songs, then the leader of the meeting had us all stand up in our chairs. We put one finger up on top of our heads and all spun around singing:

> I'm a little prairie flower,
> Growing wilder every hour.
> No one ever cultivated me,
> I'm as wild as I can be."

"What did you do then?" I said. "Oh, we were told to go home and put some life in our home churches," she replied.

Now the cure for all this is not a *new organization* but the realization on the part of all organizations, religious and social, that their mission in the community is not to organize members to themselves but to help set up a standard of life for the people of that community; that they fail whenever they call attention to themselves at the expense of that standard. That some of them must bear witness to the standard by withdrawing from the community altogether; that all will have succeeded only when they have brought the whole community under the discipline of an ideal. The minister has his real

* Address by Arthur E. Holt, Secretary of Social Education of the Congregational Churches, at National Conference of Social Workers.

chance in promoting a cooperative rather than a divisive religion, and both social worker and religious leader can help to substitute public mindedness for organization mindedness and professional jealousy.

2. *The minister can join with the social worker in knowing the community.*

The symbol of social conversion on the part of the modern minister is his willingness to join in a community survey.

There are four bodies of facts which we should know about every community.

We need to know *who* the *people are* and *where they live.* Every minister and social worker ought to know this much about all the people of the community or at least to have access to such a body of well-organized information. I believe that the time is coming when the churches must place at the beginning of their annual program a population survey, and that they will give to this as scrupulous attention as they now give to the taking up of the collection on Sunday morning.

We need to know *how* the *people live.* Such a survey deals with the standards of living and the methods by which people make their living. It takes account of housing, sanitation and education. Such a survey ought to be taken at least every ten years.

We need to know in addition to these rather superficial things that more important fact about the inner life of the people. We need to know *what people are thinking about.* We need to know what is on their minds. For not until you get into this realm have you reached the most important field in which the church operates. After all the surveys of the big industries had been taken Whiting Williams invaded the steel mills and the coal mines and then wrote his book "What's on the Worker's Mind." He had penetrated a realm and discovered a rich gold mine. His discoveries in the social psychology of the industrial workers revealed material which was intensely important from the standpoint of the moral teacher and the religious leader. May I prophesy that it is in this realm that the great social surveys will be taken in the future?

3. *The minister can join with social workers in a new attempt to minister to the minds of folks and especially to the minds of the distressed.*

Here I think church and social worker are preparing for war or cooperation. I am not altogether sure which it is to be.

Mr. Raymond, general secretary of the Family Welfare Society of Boston, said, not long ago: "Social work has passed through three stages. First, there was the stage of investigation. Then, beginning with 1915, there was the emphasis placed on treatment. Now, it is placed on the motive and the understanding of people."

Now, when you have entered the realm of motive and the understanding of people, you have entered the realm where you are perpetually dealing with motive in its socialized and organized phases, namely, with religion. I say it is not at all certain whether the new point of contact between religion and the social worker means war or cooperation.

A friend of mine who is very much interested in the contribution which he believes religion can make to the cure of the distressed mind called the other day on a leading psychiatrist who repelled an offer of cooperation with these words: "My work as a psychiatrist is to help rid society of a *sense* of *guilt.* It is a scientific task and I want the church and the ministers to keep out of my field."

It is pretty hard to look upon the statement except in the light of what in Washington would be called: "A severance of diplomatic relations," which might possibly lead to unpleasant consequences. I trust that it is not going to be the attitude of the ma-

jority of social workers in this realm.

May I suggest that the churches have resources of helpfulness in their ministry to minds distressed? They have

(A)—A philosophy of life which gives comfort and encouragement and strength.

(B)—A means of re-education through suggestion, viz., prayer, which is probably the best of all methods of psychiatry.

(C)—A fellowship of socially minded people.

I think it is also pertinent to say that these resources of helpfulness the church alone can use with the largest effectiveness, and that there will be economy in calling upon the church to use them.

The last speaker has suggested that the church withdraw from this field. Most of the discussions as to whether or not the church should withdraw from this field seem to me to lose sight of a very important fact. The psychiatrist is studying individual cases of mental disturbance inside of an area in which the church has been standardizing the minds of men with a wholesome belief in one God who does things in an orderly way and who has a loving purpose for men. Have any of our psychiatrists ever faced the problem of ministering to the mind distressed in a land where the assumption of all people was that the universe was freakish and petulant in its central purpose toward men, and that the world is full of demons who can take possession of the human spirit? If the churches were all removed you would not get absence of religion, you would get an inrushing tide of base superstition. The clairvoyant, the performer on the ouija board and the fortune teller would thrive.

There would be a recourse to all those devices by which the human spirit seeks a solution for the great mysteries of life. Individual case work is necessary, but have we ever considered what case work would be if Christianity, which is the main line of defense against superstition, should give way? I am certainly willing to admit that the church needs to learn from the social worker a more skillful technique in dealing with individuals. But this is not the place for the social worker to bow the minister out of the field with a "thank you for past services." It is rather a place for a new and finer type of cooperation.

4. *The minister can join with the social worker in writing into the conscience platform of the American Christians some planks which are of vital significance.*

Many churches are open to the criticism, that, although they make people conscientious, they make them conscientious about petty issues. The real question is, about what are the churches making the people conscientious?

Mark Twain tells the story of an inspired Yankee who found a religious fanatic sitting by the side of the road. The fanatic was waving back and forth in the name of his religion and accomplishing nothing. The ingenious Yankee fitted up a set of straps and braces whereby the man in his waving back and forth was compelled to run a sewing machine, and he made a useful citizen of him. This story rather crudely illustrates a truth about the greatness of our religion. In its best days the dynamics of its great motives have always been linked to worth-while tasks. The Hebrews knew how to locate their moral traffic cops at the main crossings of the world's highways and not in the back alleys.

The question which we face at the present time is the question as to whether or not we can make the people conscientious about the great vital issues of human welfare. These issues none know better than the social worker. His technical skill, his knowledge of community life can add to the sense of divine urge which the minister brings, that necessary quality which makes religion a constructive power for the undergirding of the social order.

A New Plan for Your Study Group

By Arthur E. Holt

THE original educational group was not a number of people studying a book. It was a tribal council deciding matters of common interest. Public opinion was built up in the common councils of the people who met for discussion of problems in which they were interested. "The Cracker Box Club," at the corner store, is a normal educational unit when it is functioning at its best. The town meeting was a basic, face-to-face group. Formal education comes in to enlarge the experience of such groups, but not to displace their method of arriving at conclusions. We have made our educational system a bookish thing based entirely on the study of books and quarterlies. A group in a certain church decided to get away from this method. They planned to study for two months this question: "What changes would be advisable in our church?" They invited one or two speakers who were specialists in the field of church organization. They sent out a questionnaire to two hundred people asking their opinion as to what changes would be advisable in the church along the line of worship, education, finance and community relationships. Answers which came back in large numbers were organized by a committee and brought before the class as the basis for discussion and recommendation to the church. The class trebled its membership and became a vital factor in directing the affairs of the church. It had not studied a single book, nor made use of a single lesson quarterly, but it had been making use of resources which are very important in the building of a Christian conscience and which are available for most groups wherever found.

The Boston Traveler has recently proposed through its editorial columns to a large number of people the question: "What changes do you hope for in Boston by 1930?" Let us suppose that we could arouse five thousand adult Bible classes of fifty members each in greater Boston to spend six months discussing this question. Here would be 250,000 people honestly setting themselves the project of thinking in terms of a greater and better Boston. How would they go about it? Manifestly, they would not begin the study of some book. Common sense would tell them to use their own experience as a basis for discussion. They would then bring in the experts or the people with some special message. They would probably make investigation in order to secure more facts. They would

FOR COMMON CONFERENCE

bring these facts before the group in systematic fashion. They would discuss the facts in the light of Christian principles. They would formulate their conclusions and bring them to the attention in some vigorous form of those who could carry these conclusions into effect.

What Is the Matter With Our Present System of Religious Education?

The indictment against most of our educational programs may be itemized as follows:

Our people have used only a part of the resources which are available in the forming of Christian judgments. Our curricula have been one-sided, often stilted and stultifying. We have thought that the Christian law of right has been handed down from the past and we have failed to see that the law of right in the early Christian community was not a legal code but was that which a group of men sitting about a fellowship table decided to be the law of love in their relationships. Church members have not been trained to be free builders in the realm of ethical conduct. Our system of lesson helps and courses does not tend to develop moral and social initiative on the part of the group. Seldom do the people think of themselves as a Christian group committed to the seeking of justice.

The Social Service Department of the Congregational Churches with the assistance of the Pilgrim Press is planning a new venture in Christian social education.

How the Social Service Department through the Pilgrim Press Proposes to Help

1. An outline of procedure for the class session. Copies for each member of the group.

2. A loan library of pamphlets and reprints containing the best information on the subject. The pamphlets will be drawn largely from the Government publications which are reliable and basic; the reprints will be from standard magazines by reliable writers on social questions.

3. The loan of the one best book on the subject to be used by the leader of the class.

4. A certain amount of free pamphlets and reprints to be given out to the members of the class which need not be returned.

In outlining such a plan we do not consider that it is a panacea. We do not urge it upon the large mass classes. We do not urge it upon those who do not want to do serious study. We do not urge it upon those who are not democratic enough to discuss nor young enough to change their minds. It is for those who want to join together in the building of a common conscience which shall be authority for all of them and to which each can make a contribution. The plan is for those who would "help themselves." It can be used by study groups, parents' clubs, fellowship groups, and it is even hoped that it may help some of the ministers in their preaching.

COMPARATIVE STATEMENT

		Churches and Individuals	W.H.M.U's.	Legacies	TOTAL
RECEIPTS FOR MAY, 1923	This year...	$8,923.00	$1,717.00	$909.66	$11,549.66
	Last year...	5,802.00	3,642.00	900.00	10,344.00
	Increase ...	$3,121.00	.....	$9.66	$3,130.66
	Decrease ...	.....	$1,925.00	.....	1,925.00

The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

Some One Must Start Things

TO start things is the mission of The Congregational Sunday School Extension Society. During the past five years 473 Mission Sunday Schools have been organized in communities where, apart from an occasional preaching service, no religious educational work was being done.

During 1921 and 1922 the C. S. S. E. S. started out sixty-two College Young People who went from thirty-seven educational institutions to twenty-five states for missionary and religious educational service during the summer months. These thirty-seven young men and twenty-five young women went forth with the challenge: **"Using My Life Where It Will Count the Most for the Summer Months."**

They organized Sunday Schools and Young Peoples' Societies; were leaders in Daily Vacation Bible Schools and Community Clubs, assisted in Parish Visitation, conducted Story Hours and, in many other ways, just helped folks.

A few of these Student Summer Service workers were commissioned in the name of their home churches, the financial cost being assumed in whole or part. It will be of special interest, therefore, to have a part of this thrilling story of service told by one of our ministers, who, with others, has had the joy of direct contact with its activities.

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Our Investment in the S. S. S.

By Rev. M. Raymond Plumb, *Edgewood Congregational Church, Rhode Island.*

IT was a Sunday evening in the early fall and the church was crowded! The special attraction was that "one of our own girls is to speak in place of the sermon. Our little missionary, you know! Been down South all summer, and going to tell us about it." So the folks came, and how they listened as she told of her experience. Twenty minutes was the limit for the minister, but forty-five went by now and not a watch left its pocket! Everybody was feeling good, from the minister down to the lady who usually goes to sleep and the bunch of lively youngsters from the Junior Sunday School, who previously had not been seen at church of an evening unless it was "picture night." The last hymn was a home missionary one, and it was sung with a vim. We had a "great service." It was one of the first returns from our investment in the Student Summer Service.

Of course it was impossible to keep a good thing to ourselves. And so within the ensuing weeks Miss Ruth Bugbee, of the Edgewood Congregational Church, accepted invitations to tell her story in a dozen other churches, Congregational and Baptist. It is worth noting, because in nearly every case not only was the story heard with interest, but it served to awaken in the heart of many a young man and woman the desire to enter into just such Christian service as the speaker described. In our own case this desire was expressed by several of our finest young people, and two of them

asked this spring that they be commissioned for the summer of 1923. Certain conditions at home have made it necessary for one to defer his service until another summer; but the other, Miss Helen Borden, has received her commission from the Sunday School Extension Society and, in June, went to her summer field.

We esteem this service very highly because of its effect upon the young person engaging in it. The reports of the Society show that the large majority of young folks entering the summer service decide to make some form of Christian service their definite life work, and not a few of them have already become useful leaders in various home mission fields. Near the close of her summer Miss Bugbee wrote: "This summer's work has meant so much to me that I should very much desire similar service next summer and, if it would be possible for me to come back to Orangeburg, I would be more than pleased." And in her final report she said: "It has been a wonderful and helpful experience. It has been work not only for the Master but with the Master, and as such has given me far more than I have given. I want to continue not only for next summer, but for all my summers and winters, too." And it is significant that the reason she is not going back to Orangeburg this summer is that she may rest at home after her graduation from the Women's College of Brown University in order that she may be physically fit to take up permanent Christian social service in a position she will enter in the fall. We are sure her future service, like this other, will be fruitful for good; and it will be a joy to the church to know that one of "our own" is thus actively dedicated to extending the Master's Kingdom.

RUTH M. BUGBEE

HELEN G. BORDEN

The beneficial effect already felt by the church is another reason we value the S. S. S. The Edgewood Church has never had a hearty interest in the missionary enterprise. In the past three years well - planned measures have produced a marked quickening of interest. The inclusion of "missions" in the regular budget, the E. M. C. and duplex envelope system and study directed by a missionary committee, have had tangible results in increasing our benevolent contributions over fourfold in five years. Moreover, through modern missionary education in the Church School, we have a generation growing up and knowing that "missions" is an integral part of Christianity and one of the main ends of the Church. This bodes well for the future.

But in addition to these measures there has been needed some point of personal contact. Last summer we secured it in our student summer worker. When we heard for the first time of this service we wanted to have a hand in it. When one of our Church School teachers said she would like to try it, we took steps to have her commissioned. We learned that she could receive a commission if we would guarantee half of the necessary expense of her service. Thereupon the matter was placed before the Church School and the Women's Missionary Society. The school officers

recommended and the school voted to pay $75 "to back up our teacher." The ladies and two or three interested individuals contributed enough more to make the required total. Shortly it was forwarded to New York and soon the church calendar announced that Ruth Bugbee had been commissioned by the C. S. S. E. S. to go to Orangeburg, South Carolina. The news spread through the Church School and soon all the youngsters were wishing "our new missionary" "good luck." When she left us she carried a fine leather handbag, the gift of the girls' society of which she was a member; a watch, presented by two friends in the church, and a writing-case and Eversharp pencil, from the Primary Department in which she had a class. And it was not long before someone was saying: "We've got a missionary now." And the school became so interested in the new personal contact with the Kingdom enterprise that ere long it adopted another Sunday School in "the South," and then, for the sake of balance, took a definite share in the Kingdom Investments of the American Board. Both of these contacts are to be maintained for three years.

Last summer many letters passed between Edgewood and Orangeburg. Several church members collected used picture post cards, of which hundreds were sent to Miss Bugbee to use with the children in the little Southern mill town. The local librarian was influenced to send several books of children's stories. A large number of lesson leaflets were sent from our Church School. Other gifts went South. Letters came North. They were read by us at "the home base." Extracts from the letters were printed and the attention of our people always called to them. In view of the strong current of interest thus created, it was not surprising that a splendid congregation came out to hear Miss Bugbee and welcome her upon her return.

We look forward to a similar profitable experience this year. Helen Borden is another of our teachers and, undoubtedly, our school will cooperate with her in many ways. Already we have made financial arrangements like those of a year ago. At a church service on a Sunday morning just before Miss Borden left, she was commissioned in a fitting manner in order that she and all of us might have symbolized our mutual responsibility in the work. And in the ways above mentioned the point of personal contact will be maintained, to the end that the church and its members may become more intelligent and hearty disciples of Jesus, beginning at our Jerusalem and extending throughout our Judea and unto the uttermost parts of the earth.

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The Summer of 1923

THE third S. S. S. group has been commissioned. It enrolls fifty-three young people who were selected from thirty-three educational institutions and have been appointed for service in twenty-five states. Earnestly, expectantly, with keen minds, Christian character and definite vision, theirs will be the challenge of the forward-looking life; theirs the desire to invest themselves in service for others.

The Extension Secretary, Dr. W. Knighton Bloom, 289 Fourth avenue, New York City, will be glad to hear from all who are interested in a special way in the work of the Society, the program of which starts with the organization of the Mission Sunday School and reaches to the organization of the young life for service.

Such activities as these recognize the living of life in a large way. They also emphasize the fact that certain obligations and opportunities confront us and we must not evade them.

The ANNUITY FUND *for* CONGREGATIONAL MINISTERS *and* THE BOARD *of* MINISTERIAL RELIEF

The Development of the Board of Relief

By President Henry A. Stimson, D.D.

At the National Council Meeting in October, Dr. Henry A. Stimson, of New York, retires by expiration of his term; and by the rule recently adopted by the National Council is ineligible for re-election. The cause of Ministerial Relief owes to his stalwart and devoted leadership a debt that is unpayable. From his initiation of the movement for a National Board of Relief thirty-seven years ago he has seen it come to an assured place and a great ministry. The Secretary has persuaded him to give an outline of the early experiences. A resolution of appreciation of his notable service will be presented for adoption at the meeting of the National Council.

IN November, 1884, Mrs. Helen Knowles, of Worcester, Massachusetts, in her last illness, on the advice of her pastor, determined to make a gift of $10,000 to the Congregational churches of the country in aid of their aged, disabled or invalid ministers.

PRESIDENT HENRY A. STIMSON, D.D.
Congregational Board of Ministerial Relief

At the meeting of the Council, in 1886, the gift was announced. Unexpected opposition arose from several delegates from New England on the ground that the Council was not created for such purpose and had no charter authorizing the acceptance of such a trust, and also because their states had for years made provision for similar needs and had obtained from legacies substantial permanent funds for this purpose.

After prolonged debate the Council, by a great majority, accepted the gift and adopted a resolution creating a committee of ten, who should be charged with the administration of the trust.

Nine years before (1877) it was urged upon the Council that faithful ministers should not be left in want and that their needs should be cared for by the gratitude of the churches. A committee was then created which issued a letter for two subsequent years, calling for a national organization to which the State Boards would be auxiliary.

Six years later (1883) the General Association of Illinois sent a memorial to the Council urging the necessity of taking measures to meet, on a national scale, the evils attendant upon the inadequate support of ministers. A similar appeal came from the alumni of the Chicago Theological Seminary.

Following the gift of Mrs. Knowles and its acceptance in 1886, Judge Shipman of Hartford secured a char-

ter from the State of Connecticut creating a permanent trust "for the relief of aged Congregational ministers and the families of deceased Congregational ministers," under the authority of the National Council. Under this charter a Board of Trustees was elected. It has since been enlarged until it now has fifteen members. It reports annually to the National Council.

It was shown at this Council of 1886 that while some effort was being made in seventeen states, the result was entirely inadequate. At that time there were over four thousand Congregational ministers of whom at least one-fourth were serving among the feebler churches in regions where no endeavor to provide relief for the aged had been made. In those states where some provision had begun there were 2,455 ministers with an annual sum of only $1,186 for the relief of all the needy, the bereaved, the infirm, the aged and their widows and orphan children. This sum was hardly sufficient for the support, with economy, of a single family for one year. There were sixteen states and territories where nothing had been done.

Rev. Nathan H. Whittlesey, D.D.
Secretary 1889-1901

Secretary Emeritus
William A. Rice, D.D.,
Secretary 1902-1921

Dr. William M. Taylor, of the Broadway Tabernacle Church of New York, recently come from Great Britain and filled with joy in the provision there made, especially in Scotland, for aged ministers, volunteered to undertake a canvass to increase the fund. Starting with a collection of $6,000 from his own church he visited and made appeals to important churches and Congregational clubs. Dr. Frederick A. Noble, of Illinois, was also conspicuous in devotion to the cause.

The real work, however, developed with the appointment of Rev. Nathan H. Whittlesey, D.D., of Illinois, as permanent secretary. Dr. Whittlesey removed to New Haven and, until his death, the only office of the board was in his home. In 1902 Dr. William A. Rice was elected secretary and permanent offices were opened in New York.

The work of these two faithful and beloved men is known throughout the length and breadth of the land. They gave their hearts as well as their strength to the task and its condition today is largely their monument. Dr. Rice, as Secretary Emeritus, still renders valuable service, from time to time, in the central office.

Early in the history of the board requests came from several sections of the country for the organization of an Annuity Fund. But opportunity for inaugurating it waited until in 1910 the National Council, in response to a memorial from the Southern California Conference, instructed the board to study the subject in detail. The report, made in 1913, was adopted by the Council, creating the Annuity Fund for Congregational Ministers. A charter, authorized by the Council, was secured in 1914 in New Jersey, whose Legislature had recently passed a law offering favorable conditions. It was drawn with great care to avoid conflicting with the laws governing insurance companies or coming in competition with

them. The Board was authorized to appeal for not less than $2,000,000 and to ask ministers who were eligible to become members of the fund.

In 1915, at New Haven, it was reported to the Council that the Annuity Fund had been established and that already about 270 ministers had taken out certificates of membership, of whom nearly one-half received salaries of $1,000 or less. A special committee appealed for a fund of not less than $3,000,000, of which $2,000,000 should be devoted to the Annuity Fund. In 1917 the objective was made $5,000,000 and the name "Pilgrim Memorial Fund" was given to this noble foundation. In the years following the entire amount was subscribed and is now being collected.

Most of the earlier members of the Board, both ministers and laymen, have passed away. There is no record of their feelings as applications were opened and read. The utter inadequacy of the funds to meet the needs affected them greatly. Again and again directors would say that they could not bear the strain. They asked to be permitted to resign. They would walk up and down the room under pressure of feelings hard to control. As, in the course of time, they were called to the other life their influence and their memory remained. Taylor, Noble, Whittlesey, Bradford, Bliss, Whitin and many others who rendered faithful service during the forty years would rejoice, were they with us today, to see the strength of the organization, the Board of Relief and the Annuity Fund moving on together, the great place they occupy in the heart of the churches, the efficiency of their executive administration and the extent of the blessing which is reaching out from ocean to ocean, now including our missionaries in all the foreign fields. The men who are entrusted with the responsibilities of the task today may be congratulated upon their opportunities. They may surely depend upon the prayers of our fellowship.

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Congregationalism on the Coast

By Rev. Frank W. Hodgdon

DUTIES connected with the Ministerial Boards have kept me on the Pacific Coast for three months and brought me into contact with our work from Spokane and Seattle to San Diego. Health, hope and hard work impress the visitor first and everywhere.

Congregationalism is yielding to the standardizing process. The type is easily recognizable. It is keeping the faith and demonstrating the bonds of brotherly love to be more vital than ecclesiastical authority.

I am profoundly grateful for many personal courtesies and for the quick willingness to cooperate in plans to make our common work effective. I was impressed in every conference to find how seriously the churches are assuming, as they ought, the responsibility for our common missionary enterprises and how eager they are for every promising plan of promotion.

It was my privilege to visit every local association in the state of Washington. The moral passion, the high intellectual standard and the kindly spirit in every one were up to the best traditions and most effective practices. The affection and deference shown Superintendent Baird were a delight.

In Oregon the Congregational type of Christianity certainly is needed. It is a state of large possibilities. Superintendent Harrison, on the ground but a few months, already has visions that kindle and is quietly working out plans that show the statesman in the superintendent. The sturdy work of Dr. McElveen, in Portland, is conspicuous. His task requires courage, a

strong sense of humor and an unfaltering faith in humanity.

Superintendent Minchin, of Northern California, reads the future with California eyes—eyes that see far and in big dimensions. The church at Sacramento, for example, only the other day all discouraged, has now disposed of its outworn property and started all over again with faith and courage.

I was fortunate to be in Berkeley when Dr. Carl S. Patton, of Los Angeles, delivered the Earl lectures of the Pacific School of Religion, on week nights, to congregations that filled the auditorium. He illumined science and philosophy, exegesis and theology with his extraordinary wit and wisdom.

I was also present at the commencement exercises of the Pacific School of Religion and witnessed the degree of Doctor of Divinity bestowed on the most revered minister of the Coast, Dr. William C. Pond, of San Francisco, ninety-three years of age, still possessing a voice vibrant with strength and mental faculties like those of a youth.

Rev. William A. Pond, D.D.

Rev. Charles M. Calderwood

It was inspiring to learn that the students, alone and undirected, had, during the past year, led to Christ and into church membership at least one hundred forty-two souls, for that number is known by name. One evidence of the irresistible, wooing gifts of the new president, Dr. Herman F. Swartz, is the fact that already three times as many students are now booked for the entering class in the fall as were in the graduating class this spring.

I reached Los Angeles just in time to attend the annual meeting of the Southern California Conference in the Glendale church. One was immediately impressed with the useful life of Superintendent Kengott, always there, always ready, never obtrusive, a remarkable combination of prophet and organizer, a soaring idealist and sober business man. One could not attend the meetings of this conference without becoming enthusiastic for Congregationalism on the Coast.

A beautiful spirit of devotion pervaded the gathering. As I sat there, sensing this with quiet delight, I could not help wondering how much of it was contributed by the religious architecture of the building, just completed, under the pastoral guidance of Rev. Charles M. Calderwood.

Under the spell in that architecture I thought back over the buildings called churches in this country, and a great longing filled my soul that our fellowship should establish a Department of Church Architecture. Protestantism needs that kind of thing badly. It is possible that right structures for worship would do as much for the heart of youth as good courses of study.

Receipts for Five Months in Pilgrim Memorial Fund were $7,771.06 ahead of receipts for same period in 1922. In the Board of Relief, while there was an increase of $15,985.81, chiefly in legacies, the imperative demands are still far beyond present income.

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

The Women and the Church

The Federation pages are open to Home Missionary Unions for exchange of programs, experience and suggestion that we may help each other. Following is a message from the president of Alabama state organization of colored women at its annual meeting:

SPEAKING generally, the women constitute approximately two-thirds of the adult membership of the Christian Church and only a fraction less than two-thirds of our Congregational fellowship. Most of the practical work of the Church is done by volunteer service, and in a degree in excess of our numerical strength that volunteer service is and by the very nature of things must be rendered by the women of the Church. In the operation of our Church program, as with other institutions and organizations, some machinery is necessary. Heretofore the women have taken too small a part in determining the program of the Church and the machinery by which that program has been projected. Since the actual work of the Church depends largely upon the volunteer service of women it would seem that it is high time we were taking a larger share in determining both the character and scope of our general church work and also the machinery and methods by which it shall be done. The strength of Congregationalism is and is likely to remain where it first had a footing—in the North and East; and long ago women of the North, and not alone of Congregationalism, but rather of Protestantism as a whole, came forward in a strong and definite way to help form and direct the machinery of the Church. Not that they regarded themselves as being more intelligent or more efficient than the men, but that after sufficient experience, the men concurring, it was found that the best results could be secured by having the women take a definite and prominent share in the leadership and directing forces of the Church. I believe that what is good for the Church in any particular section and the women as related to its life work is equally good for it and the women themselves everywhere.

The South is the most conservative section of our country, and conservatism and prejudice almost invariably go hand in hand. Next to race prejudice, indeed, I think I am justified in saying that even in a stronger way, prejudice against sex (our sex) has served to check the natural, easy and happy flow of human life. I am glad to say, however, that within our denominational fellowship there has been little or no disposition on the part of men to circumscribe or limit us in the larger plans and work of our churches. So that to the women of Alabama there stands as wide a door of opportunity and work as is open to the women of Massachusetts, Illinois or California. If women of this state do not make themselves count in a stronger way in the general activities of the denominational life it is our own fault.

I am conscious of the fact that my acquaintance with our larger denominational program, and even of that part for which the women hold themselves directly responsible, is too lim-

ited for me to assume here the role of instructor, yet there are two or three specific things to which I wish to call attention: *First,* that from start to finish the local church, through state bodies and our several national societies, the work both in particular and as a whole is ours; and vice versa it belongs to the men. That is to say, for example, in considering the women's program for the State of Alabama, we must take into account that of our churches as a whole. Then, if we are seeking to make work of the denomination most effective we must so relate the local and state program to that of the national as to make them dovetail into one whole. This must be done in a manner that will not simply encourage those local unions and state bodies which are already trying to do their bit, but in some way our whole plan of work must be so ordered as to line up every last church and every last auxiliary into a solid phalanx of forces. We say then that the work of the denomination as a whole is ours and at the same time belongs to the men.

Second: We are concerned about the work of our denomination not merely from the standpoint of sex, nor yet as separate states, but are conscious of the fact that geographically and otherwise it is divided into districts and that the women's work within the states of Alabama, Georgia, Louisiana and Texas, like that of Massachusetts, New York and Illinois, is definitely organized and receives definite recognition by our national societies. This being true, if the women of the Southern district fail to measure up to our numerical and financial strength, you readily see what an embarrassing position it will place us in, in our relationships to Congregational forces. For sometime I have had a growing feeling that the apparent lack of interest in our state work is due to the fact that most of our local members are not sufficiently conversant with our program and its relationships to the larger national program. There is such a thing as people knowing about a thing or movement so long that they really forget what the thing itself is. With simply a general knowledge of the work it is easy to understand how our local and state bodies both of union and church allow themselves to feel that the larger work of the denomination will be accomplished whether they assume an honest share or not. If this assumption is correct, the question is raised: "How shall we, the state officers and delegates of our several local bodies, carry to them the plans and scope of our work so that it will both commend itself to their judgment and secure their support?"

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Program Topic—September

Open Doors of Opportunity

"Behold, I have set before thee an open door."
Hymn—"O Master, let me walk with Thee."
Scripture—Rev. III:1-9; 19-22.
Prayer—For enlarged and clarified vision to see through the open door opportunities eager to claim our attention.
Brief talks on—New City Problems:
  Shifting residential conditions.
  The family church.
  The institutional church.
Hymn—"Where cross the crowded ways of life."
Five-minute talks—"The Home":
  A center of Christian influence.
  A national force for righteousness.
  How present housing conditions affect the home.
Solo—"Home, Sweet Home."
Five-minute talks—"The Child and America's Future":
  Religious training—church and school.
  Children and other races in America.
  The American home and its products.
Hymn—"Once in royal David's city."

Send to the Home Missionary Society for home missions text books—"The Child and America's Future" and "New City Problems"; *Missionary Review*—July number.

"Launch Out"

THE motto set forth by the Federation on its poster has been adopted by the Young People's Committee as the watch word for a new venture that it is emphasizing, namely, the organization for missionary and other service of the young business women and the young mothers in our churches. We believe that in these two groups there are possibilities for active work as yet untouched and we are urging all union secretaries to study this problem during the coming year and to seek to secure the formation within each state of as many such groups as possible. For the benefit of those seeking within the local church to gather such a group together the following suggestions have been prepared:

General Organization—This would naturally follow the lines that are familiar in any club or church society. It would include the usual officers and standing committees, an executive committee and provision for the appointment of special committees. Membership, work, program, finance, publicity and social are an excellent group of standing committees. Local conditions will usually supply a name for the group.

Times of Meeting—For business women, the evening; for the young mothers probably the afternoon. Meetings should occur at least once a month, twice a month is often better. Many societies enjoy the plan of having a simple supper precede the evening meeting. For this supper a nominal charge can be made, and expenses not covered by this charge can be met from the general treasury. In the case of the afternoon meetings it is helpful to have a young girl present to look after any little children whom the mothers have to bring.

Plan of Work—The fourfold division of work for the local church, the local community and our home and foreign missionary interests is an excellent basis for the work of such a group. The meetings should be as varied as possible in character, speakers from outside, work meetings, specially prepared program meetings and social occasions being among the ways of securing this variety. The "Outline Programs for Study and Service," published by the Missionary Education Department of the Education Society, 14 Beacon street, Boston, Massachusetts, contain helpful suggestions along many of these lines, especially those relating to our missionary work. State Union Secretaries will furnish full suggestions as to handwork. The home and foreign missionary text books will naturally form a part of the study program. The community service undertaken will suggest the speakers who might be sought. Decided emphasis should be placed upon the social side of the meetings.

Benevolences—The group should contribute systematically to the home and foreign missionary work that the women of our churches are supporting, as well as to local needs. If possible, definite budgets for gifts and handwork should be adopted. State officers or the Federation, will gladly supply information as to these.

General Suggestions—If your church is small, try combining the business women and the mothers in a single group, meeting in the evening. In starting the work it may be best to begin with the needs nearest home and then to work out to the larger ones. But try to avoid having the group simply one for local service. Our young women need the larger vision. Annual dues should be paid, that there may be a treasury upon which to draw. The Finance Committee should supplement this fund by money raised in other ways. Keep the group friendly, active, practical and related to concrete needs that can be clearly understood.

REVIEWS *and* COMMENTS

The Red Man in the United States

AN intimate study of the social, economic and religious life of the American Indian made under the direction of G. E. E. Lindquist in a well-printed and illustrated volume of more than 450 pages is a more comprehensive survey than has ever before been undertaken; not only this, but by far the most valuable presentation of Indian history and conditions and character that has yet been made.

The friends of the Indian and particularly of Indian missions will want this book. As the Commissioner of Indian affairs says: "Practically all of our work for the civilization of the Indian has become educational; teaching the language that he must of necessity adopt; the common arts of craft and field, how to live and how to work for a living, and to see the future inevitably different from his past. In this, the brightest page in Indian history is that which records the work of Christian missions. It is especially signifiant that approximately 185,000 of the 340,000 Indians of the United States are now citizens, and that 70,000 Indian children are now in school. But we quote that satisfaction over what has already been accomplished may well be tempered by the discovery made by the survey that there are 46,000 Indians on forty reservations untouched and uninfluenced to any large extent by any church, while there are 20,000 Indian children of school age without any schooling whatever."

We heartily unite in the hope that this valuable and very interesting volume may so appeal to the reading public as well as to those interested in Indian history and affairs as to have a wide circulation and reading. Every public library in the land should have it for consultation and reference. *The Red Man in the United States.* (George H. Doran Company).

The Christian Unity Movement in America, by Frederick Lynch, D.D., editor of *The Christian Work* and Educational Secretary of the Church Peace Union and the World Alliance for International Friendship through the Churches. This book consists of lectures delivered at Uppsala University in May, 1922, on the Olaus Petri Foundation. In these lectures Dr. Lynch tells of the origin of interest in Christian unity, of the growth of Christian cooperation, and of the steps thus far taken toward organic union. He also states clearly and forcefully the obstacles which must be overcome before the great ideal of organic union between the various religious bodies can be realized.—(London, James Clark & Co.)

Round the World, by Paul Rader, President Christian and Missionary Alliance. The record of a voyage undertaken for the purpose of visiting the foreign missionary stations, founded by and under the control of the Alliance.—(Revell, $1.50.)

Stories From Foreign Lands, by Cora Banks Pierce and Hazel Northrop. Tales of children of the East, which aim to stimulate interest in missionary endeavor, especially in junior circles.—(Revell, $1.25.)

Christian Stewardship, by the Rev. B. T. Kemerer, National Council Episcopal Church, 281 Fourth Ave., New York City, $0.25.

In this little booklet of one hundred pages we have a helpful and timely study of a subject not often treated by itself. Its style is simple, practical and direct. The author's wide experience in missionary field work helps to make it vivid and interesting.

"The Christian Steward learns to speak with new meaning about 'my life,' 'my time,' 'my money.' They become God's life, God's time, God's money.